The Christian Century

PUBLISHED WEEKLY

Final Article in Series on

Great Churches in America

By the Editors of The Christian Century

The First Community Church, Columbus, Ohio

Thinking Again About Missions

By Norman Goodall

DECEMBER 20, 1950

In This Issue

FIRST COMMUNITY CHURCH, COLUMBUS, OHIO,

is the 12th and final church in The Christian Century's series of studies of "Great Churches of America" as chosen in our 1949 poll of 100,000 Protestant ministers. Others in the series have been Mount Olivet Lutheran, Minneapolis (Jan. 25); New Knoxville, Ohio, Evangelical and Reformed (Feb. 22); West Hartford, Conn., Congregational (March 22); Bellevue Baptist, Memphis (April 19); First Methodist, Orlando, Fla. (May 17); Trinity Lutheran, Freistatt, Mo. (June 21); Olive Chapel Baptist, Apex, N. C. (Aug. 2); First Presbyterian, Hollywood, Calif. (Sept. 20); Washington Prairie Evangelical Lutheran, Decorah, Iowa (Oct. 18); First Presbyterian, Topeka, Kan., (Nov. 8); and Collegiate Methodist, Ames, Iowa (Nov. 29). Issues of The Christian Century containing these reports are still available.

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Contents

EDITORIAL

Editorial Paragraphs 1507
Where Are the Patriots of Humanity? 1510

SIMEON STYLITES: Waiting for Color TV 1511

GREAT CHURCHES OF AMERICA: XII. First Community Church, Columbus, Ohio 1513

CONTRIBUTED ARTICLE

Thinking Again About Missions, by Norman Goodall 1521

BOOKS

Paul and Rabbinic Judaism, by W. B. Davies 1523
Books in Brief 1524

CORRESPONDENCE 1525

NEWS OF THE CHRISTIAN WORLD

Nashville 1526
New York 1526
White House Conference 1527
England 1528
Indianapolis 1529
South Africa 1530
Providence, R.I. 1532
Chicago 1532
Toronto 1534
Hromadka on U.S. 1535

CURRENT FEATURE FILMS 1535

The Christian Century

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Coming Events

Dec. 19. New York Institute for Religious and Social Studies; themes: "Great Theologians of the Western Faiths," "American Education and Religion," "Morals and Loyalties"; Tibor Kerekes, Nevin C. Harner, Franz L. Neumann, speakers.
Dec. 24. Chicago Sunday Evening Club; Bishop Stephen C. Neill, speaker.
Dec. 27-Jan. 2. Student Christian Association Fourth National Assembly, Oxford, Ohio; Leila Anderson, Vera Micheles Dean, R. H. Edwin Espy, Joseph King, Alexander Miller, Bishop Stephen C. Neill, speakers.
Dec. 29-31. Peacemakers National Conference for Strengthening and Deepening a World Movement for Nonviolent Revolution, Cincinnati. (Address Wallace Nelson, 901 Findlay St., Cincinnati.)
Dec. 31. Midcentury Jubilee Sunday (Federal Council of Churches Department of Evangelism; conclusion of United Evangelistic Advance).
Dec. 31. Student Recognition Sunday.
Dec. 31. Chicago Sunday Evening Club; E. Stanley Jones, speaker.
Jan. 2-5. Methodist Southeastern Jurisdiction Midcentury Convocation, Savannah, Ga.
Jan. 3-8. Conference on the Responsibility of the Church Toward Morally and Socially Abandoned Youth, Boney, Switzerland.
Jan. 7. Chicago Sunday Evening Club; Daniel A. Poling, speaker.
Jan. 7. Ford Hall Forum, Boston; William Shirer, speaker.
Jan. 8-11. Cumberland Presbyterian Church Missions Conference, Dyersburg, Tenn.; Darby Fulton, Hugh Stuntz, Willard Wickizer, speakers.
Jan. 9. New York Institute for Religious and Social Studies; themes: "Great Theologians of the Western Faiths," "American Education and Religion," "Morals and Loyalties"; Tibor Kerekes, J. Hillis Miller, W. W. Waymack, speakers.
Jan. 11-18. National Christian Teaching Mission (Federal Council of Churches, International Council of Religious Education), Berkeley, Calif.
Jan. 14. Chicago Sunday Evening Club; Elton Trueblood, speaker.
Jan. 14. Ford Hall Forum, Boston; George Hamilton Combs, Scott Nearing, speakers.
Jan. 18-25. National Christian Teaching Mission (F.C.C., I.C.R.E.), Butte, Mont.
Jan. 21. Baptist-Disciple Pulpit Exchange.
Jan. 21-27. Church and Economic Life Week.
Jan. 22-24. Convocation on Church Union, Cincinnati.
Jan. 22-24. Minnesota State Pastors' Conference, Minneapolis.
Jan. 22-26. Chicago Theological Seminary 80th Annual Ministers' Week.
Jan. 23-25. Chicago Theological Seminary Alden Tuthill Lectures; Dr. Karl Menninger, speaker.
Jan. 23-25. Evangelical Press Association. Lawson Y.M.C.A., Chicago.
Jan. 28-Feb. 1. National Christian Teaching Mission (F.C.C., I.C.R.E.), St. Louis, Mo.
Jan. 26-Feb. 4. National Youth Week (U.C.Y.M.).
Jan. 29-30. Protestant Episcopal Commission on Christian Social Relations Workshop on the Church and the Social Order, Synod House, New York city.
Jan. 30-Feb. 9. World Council of Churches' Executive Committee Meeting, Paris.
Feb. 1. National Conference on Separation of Church and State, Constitution Hall, Washington, D. C.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

Christmas Prayers

MOST merciful God, who hast so loved the world as to give thine only begotten Son, that whosoever believeth in him should not perish but have everlasting life; vouchsafe to us, we humbly pray thee, the precious gift of faith, whereby we may know that the Son of God is come; and being always grounded in the mystery of the Word made flesh, may have power to overcome the world and gain the blessed immortality of heaven; through the merits of the same incarnate Christ, who liveth and reigneth with thee in the unity of the Holy Spirit, ever one God, world without end. Amen.

GLORY to God in the highest, and on earth peace, good will toward men. Glory be to thee, O Father Almighty, who by the nativity of thine only begotten Son hast shined into our hearts, to give the light of the knowledge of thy glory. Glory be to thee, O Lord Jesus Christ, eternal God, who as on this day wast born into the world, that thou mightest redeem us from sin and death and make us sons of God. Glory be to thee, O Holy Spirit the Comforter, who hast quickened us together with Christ, that we might dwell with him in heavenly peace. All glory and thanks, dominion and power, be with thee, Blessed Trinity, one God, world without end. Amen.

O GOD, who hast made of one blood all the nations of the earth; mercifully hear our supplications and remove from the world forever the dreadful menace of war. Guide the rulers with thy counsel and restrain the passions of the people, so that bloodshed may be averted and peace be preserved. By the pouring out of thy Spirit upon all flesh, quicken the sense of our common brotherhood, bring the nations into a new bond of fellowship, and hasten the time when the kingdoms of this world shall become the Kingdom of our Lord and Savior Jesus Christ. Amen. (From *The Book of Common Order of the Church of Scotland.*)

Strong Leadership Heads The National Council

ON JANUARY 1, 1951, the National Council of Churches begins work. It is reassuring to note that its staff is largely complete and that its executive personnel is of exceptionally high average quality. This is particularly notable at the center, where success or failure will have consequences of the greatest moment. In its general secretary and associate general secretary, the council has the two men in America whose records prove they are most capable of meeting the organization's needs for churchmanship and administrative ability of the highest order. The Cleveland General Assembly elected to these offices Samuel McCrea Cavert and Roy G. Ross, as we reported last week. Dr. Cavert is a minister of the Presbyterian Church, U.S.A. For 30 years he has been prominently identified with the Federal Council of Churches. Since 1921 he has served as its general secretary. It was during this time that the Federal Council attained its greatest influence in developing interchurch cooperation in this country. Simultaneously, to an extent realized by few on this side of the Atlantic, it fostered ecumenical movements abroad which finally merged in the World Council of Churches. Dr. Cavert stood at the center of these related developments. He can be depended upon to bring to the National Council the benefits of his unequaled knowledge of American church life. Dr. Ross, who is ten years younger, has for 15 years headed the International Council of Religious Education. Before that he directed the religious educational work of the Disciples of Christ. His is the best administrative and organizational mind in American Protestantism. Under his leadership the I.C.R.E. has greatly expanded its staff, budget and services to the churches, and has done more to enlist laymen in cooperative church life than any other body in the country. The National Council needs just what he has to give. Both men carried major responsibility in launching the council. Both possess an ecumenical faith and a Christian spirit which they habitually communicate to their staff associates and to all whom they meet. Both are widely known and respected and are deservedly loved and honored by the leadership of the churches. They will serve the National Council with devotion and distinction.

Where Were the Grass-Roots Representatives?

LAST WEEK's Century should have left little doubt that we believe something wonderful happened at Cleveland. But no one should have emerged from reading that issue with the idea that the structure put together at the constituting convention is complete. Looking back, the greatest marvel of the constituting convention was that a body so overweighted with officiary could have produced results so nearly representative of the will of the pastors and parishioners of the churches. That is genuinely reassuring. But the denominations should take care that no such top-heavy delegations are again named to a General Assembly of the National Council. A sampling of the official list of voting delegates at Cleveland turns up some interesting and significant facts. For instance, 21 of Method-

ism's 102 delegates came from New York, by no means an area of Methodist strength. Twelve out of 24 American Baptists hailed from that state. Indeed, 80 out of 443 voting delegates listed were residents of the Empire State. This was undoubtedly due to the tendency to name connectional officials as delegates. The Methodists, with 44 bishops and secretaries out of 102 voting delegates, led in numbers but not in percentage in this regard. Unbelievably few laymen not in the employ of the church were named as delegates. For example: African Methodists, 18 votes, no layman; Augustana Lutherans, 10, and Church of the Brethren, 7, one each; Evangelical United Brethren, 2 out of 16; United Lutherans, 5 out of 24; Congregational Christians, 6 out of 20; Methodists, 31 out of 102. However, laymen were there in greater number than were parish ministers. Samplings reveal that few denominations gave even minimum consideration to the men who will have the major responsibility for carrying out the program of the council. The Colored Methodists and the Evangelical United Brethren sent none. The Church of the Brethren and the Reformed Church each had one. The African Methodists, Congregational Christians and United Lutherans each sent two. The Disciples selected 3 pastors out of 26 delegates, while the Methodists chose 12 out of 102. We repeat that we believe the actions taken at Cleveland were representative of the will of Protestantism. But it was not because either pastors or laymen were adequately represented.

Managerial Revolution Hits Protestantism

SINCE the General Assembly of the National Council adjourned, discussion of its unfinished business has continued. Much of this discussion has rightly been concerned with the future of the Lay Sponsors Committee, upon which the General Board is expected to speak in February. We earnestly hope that a way can be found by which the men in this committee, as well as laymen in other categories, may be able to find in the National Council opportunity for full participation and service. We believe that such channels will open if the problem is addressed with sufficient patience and if the General Board is given sufficient time to work it out. The importance of the problem is generally recognized on all sides, and there is no disposition so far as we know to impose on the churches a solution which is not in their interest or is not according to their desires. But the figures given above point to the fact that the council needs to make a larger place for the parish ministry as well as the laymen. It now consists too largely of bishops and secretaries of boards. In other words, the managerial revolution has hit Protestantism! There is no question that the managerial function has to be given a large place in the General Assembly, as well as in the separate divisions and departments of the National Council. But the council can never fully realize the objectives the churches have for it until it (1) has adequate representation of laymen, from labor and agriculture as well as from business, and (2) also has means of getting the point of view of the parish minister. This may require constitutional or by-law changes. They will probably encounter opposition from some Lutherans, who seem to find difficulty in realizing that not all churches are organized on Lutheran lines. But the process of learning from one another, which the National Council has accelerated, still continues. It can be depended upon eventually to resolve the issue.

American Orthodox in East-West Struggle

OF ALL THE churches joining in the new National Council of Churches, perhaps none face such difficult internal problems as do two of the Orthodox member communions. In the interim since Cleveland, both the Russian Orthodox Church of North America and the Rumanian Orthodox Church of America have been confronted with difficult decisions growing out of the East-West struggle. With the election of Archbishop Leonty of Chicago as its new metropolitan and the passing of resolutions severing its last link with the parent Russian church in the week following Cleveland, the Russian Orthodox seem to have brought to a successful conclusion a controversy that threatened the unity, if not the very life, of that body. But in that same week the problems of the Rumanian Orthodox became even more aggravated. Just prior to Cleveland, and likely because of the church's wholehearted participation in the new council under the leadership of its ecumenically minded president, John Trutza, church leaders in Rumania summoned an American priest, Andrew Moldovan, to come to Rumania for ordination as bishop of the American branch of the church. Despite the difficulties faced by most Americans desiring to visit Rumania, Moldovan was able to arrange for a visa and air passage in almost record time. And he was able to get back just before the constituting convention, in ample time to raise the question of the legality of Rumanian Orthodox participation in the American body. Father Trutza and his supporters have refused to recognize the new bishop. They have refused to allow him possession of the denomination's official bishop's residence. Moldovan has denounced Trutza, denied charges that he is under the domination of Communists and threatened to sue for possession of the residence. He has set up temporary headquarters in Detroit. The coming weeks will be difficult for the small Orthodox body. We hope that Father Trutza will be able to continue his fight to the successful conclusion which has now rewarded the efforts of Metropolitan Leonty and his associates in the Russian Orthodox Church in America.

Dutch Turn Down New Guinea Plan

TROUBLE is again brewing in Indonesia. This time the responsibility for discord rests almost equally upon the Dutch and the Indonesians. The round table conference at the Hague last year agreed that the question of the sovereignty of Irian (western New Guinea) should be settled by the end of 1950. With only a few days left, the problem is as far from solution as it was then. As we go to press, it seems almost certain that the negotiations now in progress at the Hague will fail and that the Indonesian mission will be recalled. This is regrettable for a number of reasons. The Dutch will hardly have as good an opportunity again for a reasonable compromise as the

personnel of the present Indonesian delegation makes possible. Headed by Foreign Minister Mohammed Roem and Health Minister Johannes Leimena (the latter Indonesia's leading Christian layman), the delegation proposed compromises which close observers of developments in the new republic had doubted possible. The surge of chauvinistic nationalism which the Indonesian government has encouraged in recent months seemed to preclude any solution short of complete Indonesian sovereignty. But the Roem-Leimena mission, while asking *de jure* sovereignty over Irian for Indonesia, proposed that *de facto* control remain in the hands of the present Netherlands New Guinea administration, with a few Indonesians being brought into that governing body. The Dutch in Indonesia heartily approve the plan. They recognize that the island republic is going farther than it has to in an attempt to keep a close relationship to the Dutch. But the Dutch in Holland take a very different view. They are increasingly insistent that the Netherlands keep Irian at whatever price. This could mean a resumption of the Dutch-Indonesia war. It will mean war unless the Dutch wake up to the fact that the outcome of such a struggle could hardly be in their favor. The only accomplishment of the conflict would be to strengthen forces already at work in the archipelago which want to divorce Indonesia from all friendly connections with the West.

Indonesia Could Strike Blow at Colonialism

THE GREATEST disappointment in the current Dutch-Indonesian negotiations over Irian is not the obdurate attitude of the Netherlands' negotiators. That was to be expected. The real disappointment is that Indonesia, so recently freed from colonialism, now wishes to perpetuate the colonial pattern in New Guinea. True, the Indonesians do not see that that is what they are doing. The Dutch had combined western New Guinea with the Indonesian islands in the old Netherlands East Indies government. Free Indonesia reasons that the freedom wrested from the Dutch was for all the islands controlled by the old government. Besides, many Indonesians now live in New Guinea, where they, together with remaining Netherlanders, form the ruling class. But the facts are that New Guinea differs from Indonesia geographically, geologically, botanically, zoologically, ethnically and linguistically. Some day in the future the inhabitants of New Guinea will develop a national consciousness which will resent the overlordship of the Australians who control the larger part of the island and the Dutch or Indonesians who emerge as the colonial power in charge of Irian. It would be high statesmanship —as well as good strategy in the present situation—for Indonesia to propose that the only legitimate concern of the Australians, the Dutch or the Indonesians is the best interests of the people of New Guinea. The new republic could gain moral stature by proposing in the United Nations that all claimants to sovereignty over New Guinea surrender those claims in trust to the U.N. for the political reorganization of the island. If Australia and the Netherlands refused to go along with such a proposal, the censure of the world would be heaped upon them. In the event that they agreed to it, there is little doubt that all three would be asked to share in the trusteeship of the whole island. None would lose. All would gain. And an important step toward ridding the world of its remaining colonial administrations would have been taken.

Korean Proposes Plan For 'Neutralization'

YOUNGYEUNG KIM, veteran fighter for Korean independence and head of the Korean Affairs Institute in Washington, D.C., has come up with a plan for peace in Korea which should be widely discussed and debated. He believes that only "complete neutralization" will suffice to prevent the total destruction of the Asian republic. There are many aspects of the plan which need to be spelled out at much greater length, but the idea makes sense. Mr. Kim proposes that the United Nations undertake to neutralize Korea by guaranteeing its independence and territorial integrity (the creation of a buffer state would be a "half measure and no solution," he says); and by ordering an immediate cessation of hostilities, at the same time promising a nationwide election under U.N. supervision, "it being a necessary condition that the newly elected administration shall be inimical neither to its neighbors nor to the democratic powers and shall be capable of carrying out the popular demands of economic and social reform." He urges that a Korean advisory committee be created, composed of Koreans who were not and are not connected with either government in Korea, to assist the U.N. commission in "working out the problems of elections, withdrawal of foreign troops, and immediate economic restoration and rehabilitation." He believes that complete neutralization offers a way out to all parties concerned. By accepting the principles, he says, the United States could escape being bogged down in an interminable war, China could transfer its manpower and material to its own sorely needed reconstruction, and Russia could avoid being "officially" drawn into another worldwide war, which Mr. Kim considers the inevitable consequence of the present situation. Perhaps there is no more hope in this suggested solution than in the myriad of others which have been put forward. But the idea of a neutralized state merits serious consideration in Washington, in Moscow, in Peiping and at Lake Success.

Invasion Coming From Alaska?

IN MORE WAYS than one, Alaska can serve as an invasion corridor to the continental United States. It is our understanding that the Schenley Liquor Corporation, the richest of the businesses that live by the enslavement of men to their appetites for intoxicants, has been authorized to broadcast hard liquor advertising in Alaska for a 26-week period. If this proves to be successful, undoubtedly an attempt will be made to expand these broadcasts to include the United States. The Columbia Broadcasting Company is providing the channels through which the Alaska broadcasts are to be made. William S. Paley, chairman of the board of Columbia, whose address is 485 Madison Ave., New York 22, should be made aware of what churchmen and other civic-minded citizens think of this experi-

ment. Per capita consumption of hard liquor is already high in that territory. Protestant missions there are fighting a hard battle to save white men as well as Indians from exploitation by the unchecked greed of liquor and other interests whose only concern is higher and higher profits for themselves. Since Congress continues to deny the legitimate claims of Alaska's inhabitants to statehood, which would enable them more effectively to stand up for their own rights, all Americans have the obligation to protest against this step. The obligation is particularly clear when it is realized that defenseless Alaska is to be the scene of a pilot operation which probably will be expanded to the entire country. We are glad to learn that the session of the Chevy Chase Presbyterian Church, Washington, D.C., has unanimously urged the Columbia Broadcasting Company to reconsider the policy question involved in this decision. We hope that other churches will follow its example.

Where Are the Patriots of Humanity?

THE ATTLEE-TRUMAN conference ended ir relief that the worst was averted for the moment and in regret that no real solution of the Far Eastern crisis seemed possible. Commentators on both sides of the Atlantic agreed that, if positive measures for settling the main issues of the Asiatic conflict had been found, they were a deep diplomatic secret. The main result seemed to be that some differences between the United States and its allies were resolved and others were thrown into a slightly more reassuring perspective. This was followed by a vote in the United Nations which indicated that the united front created in June, when Communist forces started their aggression in Korea, still held. Forty-two nations agreed to discuss before anything else was considered the charge that the Chinese had committed an act of aggression in Korea and to postpone discussion of Russian countercharges that the United States has intervened illegally. That these nations should take that position in the face of the adversities involving United Nations forces in Korea indicated, for the moment at least, that their commitment was not the fair-weather policy many had feared it was.

I

Prime Minister Attlee's decision to come to the United States for what turned out to be a week of conferences was reached immediately after President Truman had declared that use of the atomic bomb was under active consideration. The joint communique issued after the conversations were over was said to have satisfied the British leader, although its language is far from illuminating on this point. The statement simply said that President Truman hoped that the atomic weapon need never be used and that he had agreed to consult with the British prime minister if conditions changed. Perhaps that was as far as the President could go. Congress has given him the sole authority to determine when and under what circumstances the weapon shall be loosed. He cannot legally divest himself of this authority. But Congress can change its law on this matter, and it should do so at the earliest possible moment. It should make the General Assembly of the United Nations responsible for the most fateful decision, excluding only a declaration of war, which modern political man can make.

No man is wise enough or good enough to bear the terrible burden of having to make this decision. And President Truman particularly is not a fit man to discharge this responsibility. His manner of blundering into the statement which brought Prime Minister Attlee to the United States and sent a wave of horror around the world, added to many other actions, indicated that. And an incident which occurred on the very day the British-American communique was issued underscored it. A Washington paper published an expurgated version of a note written on White House stationary and signed with the President's initials. The note, which was officially admitted to be authentic, was addressed to a music critic who had mildly deprecated the musical abilities of the President's daughter after she sang in the national capital. It excoriated the critic in terms which revealed that the writer was petulant, small-minded and vindictive. It was a little thing, but it served to remind the American people and their Congress just who the man is into whose hands they have placed the most serious decision to be made by any individual in the world at a most critical moment in history.

II

The Truman-Attlee conference claimed to have reached complete agreement on the global aims of the two powers. These it stated in unexceptionable if not precise terms: "To maintain world peace and respect for the rights and interests of all peoples, to promote strength and confidence among the freedom-loving countries of the world, to eliminate the causes of fear, want and discontent, and to advance the democratic way of life." It agreed that the Chinese attack in Korea poses a grave new threat to peace and that the two nations will refuse to appease or reward aggression. It declared that both nations are ready to settle current Far Eastern issues by negotiation but declared that they will, under United Nations direction, resist aggression to the limit of their abilities. It specifically asked the Chinese to enter into discussions on making Korea a "free and independent" nation—a phrase taken from the 1943 Cairo declaration signed by Great Britain, the United States, China and, later, Russia. It reaffirmed the intention of the two countries to help all menaced free nations in Asia or elsewhere.

One of Mr. Attlee's main objects in coming to America was to prevent our involvement in a major war in Asia, since that would engulf all our manpower and resources and leave Europe virtually defenseless against Communist aggression on that side of Russia. The conference had the result he desired, or the communique said it did. Both Britain and the United States agreed to speed up mobilization, to press for a quick decision on a European army, to step up arms production and to strengthen the military aspects of their economies. This last probably included the allocation to Britain of large quantities of raw materials which had begun to be in short supply since Marshall plan funds had begun to taper off. (It isn't called lend-lease—yet.) At the same time, the communique said, wistfully if

not hopefully, that Russia could make all this unnecessary if she would change her policy, and both powers declared they will continue to urge her so to change.

Even a solid week of discussions was not sufficient to produce agreement on three related and highly important matters: the future of Formosa, the admission of Red China to the United Nations, and diplomatic recognition of the Peiping government. The British advocated tying all three together in the offer to negotiate with Mao. This might have resulted in an "Asiatic Munich" agreement to abandon Formosa to the Peiping regime. The U.S. insisted that the question of Formosa had to be faced separately in the U.N., after aggression is halted in Korea, and that the desire of the people of that disputed island and "peace and security in the Pacific" would have to be taken into account. Britain favors admitting that the Peiping government is the government of China and is therefore entitled to diplomatic recognition and admission to the United Nations, neither of which necessarily indicates approval of the Chinese regime's nature or methods. The administration in Washington, with a backward glance at a Republican opposition which is ready to pounce on any sign of weakening toward communism, refuses to extend recognition or to agree to the admission of Red China to the U.N., and says it will not even discuss Formosa until the United Nations has disposed of the question of aggression in Korea.

These are very important divergences, and it will take more than a Washington communique to rob them of their mischief-making potentialities. They are likely to crop up again and again. They constitute a major reason why the atmosphere of pessimism, already thick at the United Nations, appreciably thickened after the Washington talks ended. The principal gain, declared diplomats who refused to be publicly identified, lay in the fact that the advocates of a "bold policy," as that of the United States is designated, would be less inclined to take "rash steps." Mr. Attlee's influence on Mr. Truman might, they said, serve as a "brake" to slow down an extremist or nationalistic approach.

III

Meanwhile in a parallel meeting representatives of the North Atlantic pact countries have agreed to a plan for incorporating 150,000 German soldiers in units of 4,000 or 5,000 each in an Atlantic pact army with other Europeans and Americans under an American commander, presumably General Eisenhower. The plan has been agreed to by the French, whose long opposition crumbled under the impact of developments in Korea. As initialed by the deputies of the Atlantic powers, it precludes the development of a German national army, a German general staff or a German armaments industry. The Russians have declared that they will not "tolerate" the raising of such a force, although they have one of their own in East Germany. What they will do if the plan is put into effect remains to be seen, but at the moment the strategic advantage is all on their side. This is why the Germans have said they will not cooperate until their eastern border is adequately protected and until they are granted full equality in European defense. German church opinion is divided, with Martin Niemöller throwing his influence into the scale against rearmament. Walter Lippmann, who has just returned from an extensive trip through Europe, says that the only crusade which can enlist the support of the German people is one which will unify their country. That cannot be done, in his opinion, until they see a prospect of recovering that part of Germany which has been given to Poland.

So two weeks before Christmas 1950, as these words are written, the world hastens down the well worn road toward another war. It moves sadly, reluctantly, still daring to pray for a miracle that may yet save the peace for which millions have already died. The greatest element of hope is that at last a great majority of the nations have united under a single banner—that of the United Nations. Under that banner the first organized effort to enforce peace has rallied. That effort has suffered a serious reverse, mainly because of weak and shortsighted leadership at Lake Success and in Washington. And back of this is the fact that narrow nationalism gives way slowly because men like Attlee and Truman are nationalists first and statesmen second and because in this respect they reflect public opinion.

These conversations reveal once more that our greatest lack is the kind of world leadership which would have been given at a time like this by a man of the stature of Woodrow Wilson. The international patriotism for which a great deal of blood has already been shed in Korea needs a voice or many voices in our world. It is not one which easily takes on the trappings of war, to which its genius is fundamentally hostile. But it cannot ignore the expansionist drives of Communist armies in Korea, Tibet and Indo-China, or Communist-created chaos in other countries, or the diplomacy of Vishinsky and Malik at Lake Success. Slowly this patriotism of humanity is awakening to its responsibilities under the United Nations. Evenutally it can be depended on to create its own leadership and find its own voice.

Waiting for Color TV

EDITOR THE CHRISTIAN CENTURY:

SIR: If and when color television gets out of the courts and into the living rooms and the taverns, I have a list of things I would like to see on it. The list is growing every day, so before it gets too long I am sending you a few items from it, just to whet your appetite and show the possibilities of this new advance of science.

The main trouble with television so far, of course, has been the poverty of the programs, except those originating at Lake Success. Being bighearted and always eager to help, I am passing on some ideas for attractive programs. Here are some things I would like to see on color television:

1. Senator McCarthy receiving his appointment as ambassador to Baluchistan. (If there is no such country any more, I would settle for Patagonia, which is just as far away.)

2. An assemblage of drunken automobile drivers being sent to the penitentiary for twenty years, with six days off for good behavior.

3. Anything at all in the spot where Milton Berle used to be.

4. Elmer Davis receiving a prize—Nobel, Pulitzer or what have you—for crisp, pungent newscasting, soaked with good sense.

5. Carl Sandburg reading from the new collected edition of his poems. (Under sufficient pressure, I would be willing to make the selections to be read.)

6. Several politicians who have been screaming to get us into war with Communist China leaving for the front in North Korea, without benefit of winter underwear.

7. Ralph Bunche getting the degree of doctor of laws from the University of Alabama. Or from the University of Georgia, with Governor Herman Talmadge doing the conferring.

8. The Southern Baptist Convention and the Missouri Synod Lutherans joining the National Council of Churches. (This would be the show of the year. It might present some engineering difficulties, but it would be worth waiting for.)

9. An announcer bringing this message from the sponsor: "There are several good gasolines. XYZ gasoline is one of them." (This fantastic scene would not win any awards from the Associated Advertising Clubs of America, but it would delight millions of people—and it would sell gasoline.)

What would you like to see on color television?

Yours,

SIMEON STYLITES.

VERSE

The Twentieth Christmas Eve

"GIVE him the lyre," the grizzled shepherd said,
"And let him choose the song that he will sing.
On such a night as this, in years long fled,
I heard a song, a song about a king—
A King in Israel, Savior, Prince of Peace—
And no man sang it, but a heavenly host
Chanted aloft, in strains that never cease
To haunt these ancient ears. Aye, I could boast
I *saw* that king—yet you might not believe
Him king at all—a baby, nothing more,
Born in a stable on a winter eve
Some years ago—I'd say about a score.
And he might be today perhaps as tall
As Joseph's son, who waits his turn to play
When I again keep silence. I recall
How on that night he rested on the hay
And made it seem a throne; the stable small
Became a noble room; a heaven-sent light
Sat hovering on his brow, so that we all
Fell on our knees in awe. You may be right
In thinking us bemused. A man can tell
Only the way it seemed, those years ago.
But I have never doubted we did well
To pay him homage and to worship so."

The ancient shepherd halted in his tale
And looked intently at the calm young face
Of him who held the lyre. Some sudden veil
Must then have parted. For a little space
He gazed in wonder, then we heard him say,
"It is the same! O Master, Master, play!"

The young man played, a psalm of David, old
To those of us who nightly watches kept
On many a lonely hill, by many a fold,
Guarding the sheep while they securely slept.
Eli . . . sabachthani . . . these words we knew,
But never had we heard them till that night
In all their stricken glory—but the clue
To their full meaning hid behind the light
That shone upon his face the while he sang
Those prophecies of David to us then;
For though his voice with heaven's glory rang,
Remember we were only common men.

Then he was gone. The hills of Nazareth
Were silent once again. None dared the lyre
After the psalm of sacrificial death
Out of those lips, so touched with heaven's fire.

At last the old one spoke: "*Of David's race* . . .
And yet I knew him not! How strange a thing,
Not till tonight to have again the grace
To see in Joseph's son the Manger King!"

RICHARD F. ARMKNECHT.

Christmas Rose

FROM the ageless garden plot of time He came,
To flower from the mighty Gardener's seed,
Full proof that goodness is the garden soil.
Across the garden and the earth, his name
In blooms of herald-song replied to need,
And Love succeeded cultivation's toil.

MARGARET EVELYN SINGLETON.

A Child Is Born

(Mexico)

THE mountains, thrust against the sky,
Loom vast and terrible and proud;
They block the winds where eagles fly
And they deflect the drifting cloud.

Yet man has flung his stubborn road
Over the condor's precipice;
And tiny burros bear their load
Above death's hideous abyss.

And on the slopes that seem to jut
Among the stars, the cactus thorn
Yields to the lattice of the hut
And the steep ribboned fields of corn.

And there—as once in Bethlehem—
Where the quiet starlight gleams and falls,
Behold a flower from Love's own stem
Born mid the simple animals!

E. MERRILL ROOT.

This Is the Last in a Series of Twelve Articles Written by the Editors Of The Christian Century on Successful American Churches As Named by a Nationwide Poll of Protestant Ministers

Great Churches of America

XII. First Community Church, Columbus, Ohio

ALL OVER America, men and women of faith are building new temples of eternal hope and loving service. Believing that the spiritual communities which are engaged in this mighty voluntary endeavor are the real sources of any nation's true greatness, The Christian Century set out a year ago to find, study and report on twelve great churches of America. A poll of 100,000 ministers directed our inquiry. When its findings were known to us, an editor of this paper visited each church without prior notice, observing the church in the course of its normal life. Each month throughout 1950 these pages have carried a comprehensive account of one of these churches. The current report concludes the series.

It was our hope that the quest would strengthen the churches studied and inspire others to emulate their example. We sought to open new channels of communication between churchmen of different traditions and to deepen appreciation of common loyalties. We even dared aspire to arouse the nation to the incalculable worth of the ministries which these fellowships of outreaching compassion are sacrificially rendering, often without adequate recognition.

We shall have more to say when the series is concluded concerning the results of this venture of faith. Here it is sufficient to note that these consequences have far outrun our most daring dreams. In all parts of the United States, in cities, towns and open country, and among all sorts and conditions of people, we have found that the Spirit which leads these churches is constraining them to endow men, women and children with the dignity of exemplary character, to bless homes with integrity and Christian devotion, to sweeten community life with civic virtue. Everywhere the press, local and state, has considered that these studies of outstanding churches were good news and has generously reported on their achievements as portrayed in our studies. And even though these reports were essentially local in nature, they have attracted the attention of the national press here and abroad.

In many ways, the most unusual of the twelve great churches is First Community Church in Columbus, Ohio. It received the largest number of votes of any church in a major city in the northeast part of the country. American ministers were asked to nominate for study three churches of different types—open country or village, small city, and large city. When the votes were in, the ministers' choice of a church of each of the three types was taken for each of the four quarters of the nation. In the northeast quarter of the country, the village church selected was the New Knoxville, Ohio, Evangelical and Reformed. The church in a medium sized city was the Congregational Christian Church in West Hartford, Connecticut. And the church in a large city in the northeast part of the country, where there are so many large cities, was First Community Church in the capital of Ohio.

First Community Church of Columbus, Ohio, was chosen in The Christian Century's poll of 100,000 ministers as the church in a large city in the northeast part of the nation most worthy of study. States included in this section are Wisconsin, Illinois, Indiana, Michigan, Ohio, Pennsylvania, Maryland, Delaware, New Jersey, New York and the six states of New England. Other churches in cities of more than 100,000 population in this region which received many votes were Riverside Baptist, New York; First Methodist, Chicago; Madison Avenue Presbyterian, New York; Marble Collegiate, New York; Mount Vernon Methodist, Washington; Our Savior Lutheran, Detroit; First Methodist, Detroit; Messiah Lutheran, Philadelphia; and Park Street Congregational, Boston.

Alone among the twelve churches, First Community is without denominational affiliation. Thirty years ago it severed its thoroughly friendly relations with the Congregational fellowship and with entire good will on both sides took the name it bears today. When this happened, it was a thriving small church. Now it is a thriving large church. Its congregation of about 4,500 members consists of people whose religious backgrounds include 36 denominations and no previous religious affiliations. It is served by a staff of 27 well trained people, who are not busier than the hundreds of capable volunteers. The activities of the church require a budget of $120,000 a year, exclusive of the $500,000 which is being raised for the expansion of its modern plant. Community services rendered by the church are on such a scale that an additional $110,000 passes through its books annually.

But a large membership and a substantial budget do not by themselves account for the selection of First Community Church as one of the great churches of America. The fact that it has these in spite of its lack of denominational affiliations does not account for its nomination by ministers most of whom serve denominational churches. What is its secret of success? What does it have to teach Christians in other churches concerning America's need for the ministries of religion and a church's ability to meet it?

The Christian Century's study has led to the conclusion that First Community has a great deal to teach. Visits to the church, interviews with its pastor, staff and members, with citizens of the community and representatives of other churches have revealed that it is doing a remarkable job of pioneering. Several of its methods are unorthodox today, although they may be commonly accepted tomorrow. But even these do not fully explain all that is happening at this church. Something more compelling,

more transforming, is involved. What this vital element is will be suggested during the course of this article.

Suburban Setting

On the surface, First Community's growth and influence might be ascribed to the fact that it "got thar fustest with the mostest," if one may use here the words by which Confederate General Forrest described how he won his victories. "Thar" in this case is a swiftly growing suburban location in Columbus. The capital city of Ohio now has around 350,000 people. It is growing steadily, and a considerable part of the increase has settled in the northwest part of the city where this church started 40 years ago. Legally the church is not in Columbus, but in a separately incorporated village called Marble Cliff, which in turn is part of what is called the "Tri-Village Area," the other two incorporations being Grandview Heights and Upper Arlington. These villages are actually part of Columbus, but this identity is not legally recognized because of the way the city has grown. Like some other midwestern capitals, Columbus grew without much planning, expanding north and south and east and west along main highways for miles and miles. Between the north arm, which reaches ten miles from the center, and the western arm, which extends six miles, fields of corn recently grew. Now the area is sprouting houses as rapidly as it ever grew crops.

At the south side of this area, along the bluffs above the Scioto river, Grandview Heights started a half-century ago. It soon had Presbyterian and Methodist churches. Then Marble Cliff was organized as a more exclusive neighborhood. In 1909 a group of people met under a tree there and decided to hold Sunday school in the Grandview public school. The following year the Sunday school officers asked the great Dr. Washington Gladden, minister of the downtown Congregational Church, how to start a church in this area. He suggested that a community census be taken. It revealed that a majority were Congregationalists, so a Congregational church was organized. A building was completed in December 1911 at a cost of $8,000. Fred Brownlee, Dr. Gladden's assistant, became minister. He remained four years, later becoming home missions secretary of the Congregational Christian denomination.

It Becomes a Community Church

During the First World War, two other denominations bought lots in the neighborhood with a view to building churches. Oliver C. Weist, who was pastor from 1915 to 1931, and the members of the church again consulted Dr. Gladden to see what could be done to prevent the fragmentation of their community along sectarian lines. He recommended that they reorganize as a community church. They did so in 1919, taking the name *First* Community Church because one member had been a member of a *Second* Methodist Church and did not like the implications of the numeral. Sixty-one new people joined the church when the change was made. Temporarily, this headed off the plans of the other denominations and gave the community church a head start.

It grew so fast that the old church building became too small, and early in 1926 the present building was dedicated. It cost $250,000 and with the old church, which was retained, was planned to be adequate for many years. Nobody worried very much about its large debt until the 1929 depression struck. Then Marble Cliff became known as "mortgage hill," the biggest encumbrance being on the church. The Roman Catholic Church, which had some members in an Italian settlement in Grandview, hoped, it was reported, to take over the First Community buildings. But the bondholders held on grimly, if not patiently, and when Roy A. Burkhart became the minister in 1935 the tide turned.

Present Ministry Begins

When the Burkhart ministry, now in its sixteenth year, began, First Community Church had 1,410 members and a debt of $146,000. By 1940, the membership had grown to 2,050 and the debt was shrinking at the rate of $15,000 a year. Five years later the membership reached 3,274 and on May 15, 1950, it stood at 4,488. Meanwhile the obligations of the church were retired. Now a substantial sum is on hand for the erection of additional educational facilities, construction on which started in November 1950. The old Congregational church building and the main sanctuary are both to be remodeled, and a new educational building will be erected.

There are now eight churches in the Tri-Village Area. For many years the position of First Community Church was protected by a zoning ordinance barring further church building. Roman Catholics got around this by starting a church in a large house which they acquired during the depression. Later a Lutheran congregation successfully sued to break the zoning restriction and is now erecting a building. A Methodist church is being built within three blocks of First Community. It has owned the lots a long time. Six years ago members of the Franklin county council of churches bound themselves not to erect buildings within a mile of existing churches in thinly populated areas, or within a half-mile in more heavily peopled neighborhoods, but this did not apply to sites already purchased. In Upper Arlington there is a need for churches, but at the western edge of this area a Methodist church building stands with a "For Sale" sign over its door.

First Community's members are not disturbed by this trend. In the first place, they don't think their church's position has ever depended on priority in time or good fortune in location. They believe that its ministry will continue to hold for it the pre-eminence it has attained, and if it can't do that, they don't want to put obstacles in the way of others. One reason for their confidence is the ability of their members to support an outstanding program of service. Of the 1,800 families represented in their membership, 400 are young married people. The average income per family is estimated at about $4,000, and 90 per cent own or are buying their own homes. The church membership is predominantly "white collar," but it has many craftsmen and laborers, who are as much respected and as active as anybody else.

Today, at the crest of the economic cycle, First Community's members are prospering, although what will happen when the cycle dips is anybody's guess. Only 8 per cent of the members own the businesses which employ them. This does not count 42 physicians and surgeons and 19 dentists. The membership includes 60 attorneys and an equal number of professors and teachers. Twenty-four sci-

entists are members who are on the staff of near-by Battelle Institute, an organization for industrial research. Faculty and staff personnel of Ohio State University, which is three miles to the west, and many officials of the Ohio state government are members of the church. Ohio's Senator John Bricker also belongs.

The location of First Community Church in an environment which permitted it to become a strong church before competition became too heavy does not account for its success. The fact that these later years have brought to its neighborhood a large number of younger families whose incomes are above average and whose educational level is the highest in the city is not decisive either. These factors exist elsewhere without producing this kind of church. Why has First Community become the kind of church it is? And what is its kind?

A Full-Guidance Church

First Community is what its minister, Dr. Burkhart, calls a "full-guidance church." A member of his congregation says that this means that it covers life from the cradle to the grave. That is an understatement. The program of First Community begins long before the cradle and it extends beyond the grave, at least so far as surviving members of families are concerned. In between it gives its members and their families an unusual amount of personal counsel, service and attention. In no church of this series do the problems of individual members and families receive such sustained and intelligent attention. Its fame as a church which gives people effective help when they need it has spread so that every day, by personal call, telephone and even telegraph, appeals for assistance come. Few are turned down or evaded.

These appeals may begin with a father whose son is not doing well in school, who seeks the advice of Richard H. Bell, minister to men and women and himself a former school principal, and end with a series of conferences with the family and a program designed to improve the emotional climate of the home. They may begin with a telephone request from a Roman Catholic mother on the other side of the city for prayers for her daughter, who has gone to the hospital for a serious operation, continue in fifty or a hundred Community Church men and women, quickly apprised by a telephone committee, praying for her recovery, and end in her restoration to her family. They may begin with the discovery by one of the men of the church that a fellow employee is an alcoholic and end with both men sober and faithful members of a weekly "research" or prayer group. This goes on every day, all day long and far into the night. The entire staff of the church are trained in this personal and family ministry and regard it as the church's first claim upon their time. More than that, a group of about 80 members are also skilled along these lines and work steadily in this way.

From Birth to Death

Roy A. Burkhart is one of the most successful practitioners of the art of Christian counseling as a means of salvation in the American ministry. It is his conception of the ministry that is being carried out in First Community Church. He describes it this way: "The true church guides life from birth through all the years of life in the tabernacle that is the body. It guides life in the home and through experiences beyond the home in the way and the truth that is life eternal and in the love that is God as revealed in Christ. Second, it provides full guidance for the whole family so that within its house there will be the living church. Third, it helps the person and the family find the answers upon which all other answers depend, such as: 'What is the purpose of life?' 'What is the secret of prayer?' Fourth, only the church can take all the incentives of the community and call them into a hallowed teamwork for the fullest guidance of the person. In this teamwork all the resources of psychiatry, psychology, anthropology, sociology, philosophy—the symphony of the arts and sciences—may be brought to the service of a vital religion for all areas of living."

Dr. Menninger's Comment

What does this mean when reduced to the life of First Community Church? Karl Menninger, the famous Topeka psychiatrist, visited this church not long ago and wrote: "The inspiring First Community Church, Columbus, is providing the best example of organized mental hygiene that I know of or have ever seen." But the most striking validation of this church's ministry is found in its claim that among the 646 men and women from the church who were in the armed services during the recent war, there was not one instance of mental breakdown. When The Christian Century asked how this could happen, Dr. Burkhart replied as follows:

"We start planning for mental health before the child is born. Our premarital counseling is intended to produce happy Christian homes. Our classes for expectant parents are designed to provide the child with the right mental as well as physical environment. When children come into our prenursery school, we watch for a sign of deviation or abnormality in any direction. Parents discuss their children in parents' groups. We have 16 groups of young parents with 10 pairs of parents in each.

"We get a great deal of help through our church school. In one class we found that a certain small boy had a fantastic imagination. We tried to find out what was back of it, and discovered that his mother was an alcoholic who was confronting her boy with such terrors that he found refuge in strange flights from reality. If this had gone on it might have resulted in an adolescent with schizophrenia. But we started working on the mother and the boy's symptoms improved.

"We also make extensive use of psychological tests. Among others we use the Robert G. Bernreuter Personality Inventory, published by Stanford University Press. Children are tested by it the first time in the ninth grade and again when they become high school seniors. These tests help young people to open up and discuss the things that matter most to them. Comparison of results from the same test taken at intervals is instructive to counselors and counseled. We use the same test in premarital counseling. Every couple who is married here have a chart in their marriage book drawn from this personality inventory. We also use other tests. If we find deviations of any importance, we discuss the matter with the child and with the parents and take remedial action. We believe that such a course of action contributes to good mental health. In the entire

membership of the church, we have had only two cases of schizophrenia in 15 years."

This background was significant, but did it alone serve to explain the record of First Community young people under arms? When The Christian Century pressed this point, it was told that the church kept closely in touch with each service man or woman. Ministers of the church had personal interviews with each before they left. Church bulletins and letters were sent them every week. There was a time when the church was writing so many general letters to service people that it used two tons of mimeograph paper a month. Every time a soldier came home, Dr. Burkhart made it a point to see him and have a good talk. The church also worked with parents and wives to help them have the right kind of attitudes and to express these attitudes helpfully in letters. Altogether it worked and prayed very hard for its absentees, and had the satisfaction of knowing that this made a big difference to them. Out of this experience Dr. Burkhart wrote a book, *The Church and the Returning Soldier,* which had a big sale (17,000) right after the war.

Group Nurture Growing

Dr. Burkhart is coming to believe that for most people most of the time the spiritual experience of sharing with other Christians in a group process of mutual aid is more beneficial than personal counseling. He calls it group nurture, but the term has its limitations. For example, during the war men from this church often took the initiative when it was necessary and held their own religious services. Some are still doing so. A naval officer now on a small ship in Asiatic waters recently sent to the church for helps to make the services he is holding more significant. But this principle of personal initiative in outgoing service applies to the battles of peace also. A self-starting unit of Alcoholics Anonymous meets at the church. It is encouraged, but this church's policy is to try to relate alcoholics to its research or prayer groups. These are centrally related to First Community life, as will be seen later. They consist of a dozen or fifteen men who meet each week for cultivation of the devotional life and discussion of common problems and, above all, for the practice of prayer. A number of former alcoholics are members of these groups, and are of immense help to others so afflicted.

This diversified program brings amazing results. Broken homes are restored and others are kept from going to pieces. Mother after mother told The Christian Century how grateful they are that their children can grow up under the ministry of this church. Many people who once suffered the tortures of mental or nervous breakdown come to this church to find healing and wholeness. Estrangements between brothers and sisters or parents and children are headed off or reconciliations are brought about. Self-centered people are liberated from egoistic shackles and self-conscious people are helped to become fully participating members of groups of people who care for them. But the important achievement is that these people have come to know Christ through the life of prayer and in that experience of grace are free to love and live by dynamic faith.

While the counseling program of First Community Church is undoubtedly one of its most effective ministries, it does not stand alone. The pastoral and evangelistic concern of the church is also vigorous and intelligently alert. This is developed mainly by the organizations, although it also penetrates every department of activity. First Community has 75 deacons. Each heads a "colony," which is a neighborhood group of 20 to 30 families. Deacons call regularly on families in their colonies. They report when anybody is sick or in trouble or should have a call from a member of the church staff. They are "the eyes and ears of the church." They ask each member to give them names of possible new members in their small "parishes" or of other people whom the church can help. It is the deacon's job to know all about the church and to see that members of his colony are similarly informed. This division of labor was adapted from the plan used by First Congregational Church, Los Angeles.

Colonies of Heaven

Every year a neat 50-page notebook is prepared for each deacon. It outlines how the church works and describes the services and activities which are available for persons of each age group. This book is thoroughly studied in the deacons' meetings. Deacons assume responsibility for securing pledges to the work of the church and enlist others to help them in all they do. Both the financial canvass and the membership visitations are integral to the spiritual ministries of the congregation. Another function is the organization of ushers for the four Sunday services. Moffatt's translation of Philippians 3:20, "We are a colony of heaven," might describe the deacons' conception of their task.

As might be expected, the organized women's work of First Community is also a very important part of its life. The Women's Guild has 800 members. These are divided into 14 groups, designated by letters of the alphabet. In addition, the World Missionary Fellowship has members from each of the 14. The guild is a very busy organization, and a meeting of representatives of all its groups tackles its business with the dispatch of a board of directors of a large community organization. It systematically keeps the church staff informed as to the health and welfare of its members and their families and is constantly on the alert for new members.

Support Minister Interne

The guild is raising $20,000 to equip the kitchen and dining room of the new church. It pays $1,500 into the regular budget of the church and finds the salary of the "interne." This year the "interne" is a Yale Divinity School graduate who is serving an apprenticeship at First Community Church. Next year a different man, probably from another school, will take his place.

The guild makes 100 calls a month on new members. It provides $50 a month to a day nursery at Central Community House in a district inhabited principally by Negroes. Its committees work with the local juvenile court and help in an institution for delinquent girls. They are trying to get the state to open an institution for predelinquent boys. One guild group makes weekly visits to the veterans' hospital at Chillicothe, Ohio, where they sew for patients and provide them with magazines which they regularly collect from church members.

Just now there is considerable concern among the members of the World Missionary Fellowship because they feel

they have been unable to arouse a vital missionary concern in their members or in the church. Their concern is thoroughly justified. The guild gives $300 a year to missions and this hardly meets an obligation of such importance. In this it suffers from the church's general lack of information on Christian work abroad. Out of its budget of $120,000 a year, the church allocates only $6,675* to its "Beyond the Church Program." This is around 5 per cent. Of this amount less than $2,000 a year goes to foreign missions. Many of the women feel that the spiritual life of the church as well as the peace of the world would benefit from a wholehearted participation in the world mission of Christianity.

The church contributes more than any other congregation in Columbus to the Franklin county council of churches, which unfortunately is a rather weak affair. It also gives to the International Council of Religious Education, the International Council of Community Churches, the Ohio Council of churches and the Ohio Congregational association. It sends young people to work camps and supports the annual seminars of ministers who meet at the church to study its program. It helps a Chinese community church and the Student Volunteer Movement. All this is constructive, and nobody wants it discontinued. But it is hardly enough.

Ministry With a Mission

A major reason for the success of First Community Church is its sense of mission. Neither its ministers nor its people think of it as just another church. Instead they think of it as having a high Christian mission to its own people, to its community and city, and to American religious life. This is particularly evident in its staff, most of whom got their training outside the church but are the more deeply dedicated to it for that reason.

A large part of the notable growth of this church has taken place since Roy A. Burkhart became its minister in 1935, although it could not have taken place if other ministries, particularly the ministry of Dr. Weist, had not laid the foundations broad and deep. Now however almost everybody except Dr. Burkhart is convinced that the strength of the congregation is due to his leadership. "The Chief," as he is known to his associates, is 55 years of age. Born a Mennonite, he later joined the United Brethren Church, of which his wife was a member. He taught school, became director of young people's work for the United Brethren denomination and later carried the same responsibility on the staff of the International Council of Religious Education. After receiving the Ph.D. degree at the University of Chicago in psychology of religion, he accepted the pastorate of First Community Church. He has bought a home in Upper Arlington and expects to spend the remainder of his life here.

Life, Dr. Burkhart now believes, can best be understood as an unfolding act of God's grace. He says that there was a time when he lost confidence in the church and that later he followed the "God is process" school of thought, which holds that successful living is accomplished by a series of "adjustments" of personality. But the demands of the pastorate, of spiritually ministering to people facing the ultimate questions of life and death, showed the limitations of this approach. Then the war came, and he gratefully says that the boys from his church helped him to discover in new power the grace of God, the healing resources of divine forgiveness through prayer, the strength of faith and love. Now he moves forward with sure step under a profound sense of mission. Now for him and the church, training in the life of prayer is the heart of the church. Not long ago when he was away he wrote his colleagues: "The church is being reborn. We have hold of something leaping, alive, powerful."

Psychiatrists and Ministry

It is this conviction which has cemented former members of 36 denominations into the fellowship of First Community Church. Included in their number are many one-time Christian Scientists and over 200 former Roman Catholics, although no special effort has been made to win people from either group. It is this faith which impels a dozen of the young people of this young church to dedicate their lives to Christian service. It is this belief which has made three Columbus psychiatrists work consistently and enthusiastically in the program of this church, where they have discovered much that they can learn as well as many whom they can help. And it is this hope which has caused the church to abolish funerals, substituting "Services of Memory" for those who have been "reborn."

Dr. Burkhart's sense of mission has found expression, among other ways, in the writing of 15 books. The most recent of these, *If It Were Not So,* is intended for the people of his congregation when they face bereavement. Among the others are *From Friendship to Marriage, The Secret of Life, The Secret of Happy Marriage, Understanding Youth,* and *The Church and the Returning Soldier.* Dr. Burkhart says that his books *How the Church Grows* and *The Secret of Life* most fully describe what he and his associates are trying to do in First Community Church that has value for other churches.

Strong Sense of Church

Increasingly through this ministry the sense of the church has grown. Dr. Burkhart is concerned that First Community Church shall not merely be an extension of his own personality, and this concern is growing stronger, although it has probably not yet found sufficiently effective expression. So First Community relates itself to other churches in many ways. For example, it joins them in observing the great days of the Christian year. For the last seven years, on the first Sunday in Advent, Dr. Burkhart has delivered the Sermon on the Mount from memory. Christmas services are deeply religious and are one of the highest peaks of the year. New Year's is a time of services of renewed dedication, particularly for young people. (Each Sunday a different member of the senior high school class, scheduled long in advance and carefully coached, reads the Scripture at each of the morning services.)

Beginning with Ash Wednesday, the church observes Lent with special services each year. Last Easter Day, over 3,800 people came to successive services. Attendance on an average Sunday is around 1,500. Mother's Day is the great celebration of the Christian family at First Community.

*This does not include the support the youth groups give to one of the young people of the church who works for Church World Service, and the offerings at Christmas and Easter that go to overseas relief.

Pentecost memorializes the gift of the Spirit to the church, and Armistice Sunday exalts its genuine concern with peace. Each Sunday morning at nine the church holds a service of holy communion. Four times a year the communion service is held without elements or symbols, after the manner of the Friends.

A Ministry of Social Concern

Another significant element in the growth of First Community Church is its ministry of social concern. This takes place on the highest level when church members carry into their daily decisions the spiritual investment the church has made in them. In a research or prayer group, of which there are seven for men, three for women and two for youth, The Christian Century heard the executive of a large company tell how the spirit of that research group had helped him and also a labor leader during some difficult negotiations then going on over a wage contract. Another member of that group has as a result of his participation in the group and in the church given a fund for training Christian leaders and made his own business a profit-sharing enterprise. The double tithe he gives to the church is matched by regular bonuses to his employees. A third man in that group was a former alcoholic, freed 12 years ago from inner slavery by prayer. He is now an active witness to the Christian faith and a successful salesman.

But this social concern finds other expressions. The church has the reputation in Columbus of being in the forefront in the application of the gospel to social questions. Its chief minister took the lead in Ohio in raising around $25,000 for support of conscientious objectors in Civilian Public Service camps during the last war. He opposed universal military training and has often been the target of patrioteers who cannot conceive that religious liberty has anything to do with democracy. Following the war Dr. Burkhart and Ray Reinhart, a layman of the church, led out in forming the Columbus Council for Democracy. Racial discrimination in hotels and restaurants is against the law in Ohio, but the law was not being enforced. They took legal steps to get the law enforced. When the going got rough, a number of good people got hurt. Some are still sensitive. Several ministers, until then sympathetic, found reasons to soft-pedal the issue. But the council persisted, and First Community Church backed its minister, with the result that Columbus is today one of the few places in the country where interracial conventions can be held without discrimination.

Help Negro Congregation

When a Methodist Negro congregation lost its building, First Community Church invited it to use its facilities, which the homeless congregation did for over a year. Then Community Church helped its neighbor to collect material to build and the deacons of both churches did the construction. It is still a Methodist church.

One of the best monuments to the social concern of First Community Church is Central Community House. Located in an area of disintegration in downtown Columbus, this settlement was founded by members of First Community, working with members of St. John's Evangelical Church and other interested leaders. A St. John's layman gave the building. Its guiding spirit is still Miss Mado Shore, a First Community member who began when the project was started. When the community house was opened, its neighborhood had the highest percentages of delinquency, tuberculosis and prostitution in the city. The figures are still high, but there is no doubt that they are lower than before because of this venture in Christian service.

When The Christian Century visited Central Community House, Miss Shore said that the neighborhood was going through a light depression. Unemployment resulting from the wave of strikes in November 1950 was the cause. Members of the Community Church have contributed 4,000 cans of fruit. A sewing class was making over used clothing. The seamstresses were paid and got first chance to buy clothing they might want to buy. Nothing is given away, and the center is a two-way proposition. For example, proceeds from the big Halloween party this year were dedicated by vote of the patrons of the center to the Salvation Army. A committee of First Community Church is surveying a site in another needy Columbus neighborhood to see if another project of this kind should be started. Central Community House now gets $19,000 a year from the Columbus Community Chest.

First Community has developed a highly serviceable church camp on a 200-acre tract 50 miles from Columbus. To Camp Akita go groups of people of every age. Part of the present program of improvements being carried out is preparation of the camp for all-year operation. During the week The Christian Century was studying the church a party of 35 young mothers had scheduled the camp for their use. Leaving their children with their husbands, they drove down to the camp Saturday morning and were to return on Sunday evening. Each contributed $5 for expenses.

Freedom Practiced as Well as Praised

The church believes in and practices religious freedom in discussion of controversial social issues. Its men's club invited a Legionnaire who had been very vocal in his criticism of Dr. Burkhart to address it. It also asked its minister to give the invocation, which he did in good spirit. A few years ago Dr. Burkhart spoke on a radio program sponsored by the steel workers' union. He said that corporations should raise wages but hold prices steady. Many First Community members were shocked at his espousal of this doctrine under these auspices but freely granted the minister's right to have a mind of his own. Recently a young people's group invited a labor leader and an employer to discuss the current claims of labor and management. A number of people did not fancy having a representative of the C.I.O. addressing their young people, but nobody suggested that the minister to youth find another job. And nobody was greatly disturbed when Dr. Burkhart wrote for The Christian Century an article on the Kinsey report on the sex habits of the American male (homo sapiens) which was quoted in newspapers throughout the country. The right and obligation of Christians to try to apply the gospel to social questions is freely admitted at First Community, although the church has the same differences of opinion on such issues that are found in any other moderately prosperous congregation.

One of the most important reasons for the growth of

First Community Church is found in its dedicated ministry to the children and youth of a community of young families. Three of the principal members of the staff devote their time to education. Richard H. Bell, the former principal of Arlington grade school, whose title is "minister to men and women," is generally responsible for the church's educational program and specifically for its adult phase. Edward J. Rydman a graduate of Ohio State University in social administration and formerly a secretary of the Y.M.C.A., is the church's minister to youth. Miss Nelle C. Wiley, who has done graduate work at McCormick Seminary and at Northwestern and Yale universities, is minister to children. She was formerly on the staff of the First Congregational Church in Los Angeles.

Ministry to Children

First Community's ministry to children starts with the cradle roll and continues through to junior high school. Two buildings on the block, which is largely owned by the church, house the nurseries and children's classes. These will be transferred when the new educational building is completed. A prekindergarten class meets through the week in one building. Until this year the church conducted a weekday kindergarten, but this has now been taken over by the local school. On Sunday the kindergarten still meets under trained volunteer teachers.

Primary and junior departments, including grades one to six, use the excellent "New Curriculum" developed by the Presbyterian Church, U.S.A. When facilities are available, classes and supervised study will continue for two and a half to three hours. First Church parents approve of the New Curriculum, which gives their children the Bible study they desire. Parallel with the Sunday school is a "family workshop," which uses films and psychiatric counsel to aid parents. Attendance at Sunday school now runs between 350 and 600 a Sunday, with 1,000 children looking to the church for religious training. Improved facilities, the church expects, will increase both enrollment and attendance. An unusual feature is that secretaries of each department call parents of absent children during Sunday school, expressing the hope that little Tommy isn't ill and asking his mother to read the Sunday school lesson to him.

The Youth Department

A major portion of the church's youth department program is concerned with social action, although personal religion is by no means neglected. When The Christian Century was studying the church, youth groups were exploring interfaith action and understanding. Relations with the Jewish community in Columbus are very cordial. Young people from First Community visit synagogues and members of the Jewish faith come to the church to explain their point of view. The young people also visit Roman Catholic churches, even though priests decline to come to First Community. Youth from this church are active in the county Christian youth council. Barriers between racial, religious and cultural groups are studied and if possible pulled down. The college group of the church raises money to help a Negro church in a near-by community. The minister of that church is a member of the service staff of First Community.

The 240 students of foreign nationalities of Ohio State University are entertained at the church and help to put on its program. The church camp has a series of youth gatherings summer and winter. Members of other nationalities and races are invited to these gatherings. The eleventh-grade high school youth group works on understanding the community. They have meetings with leaders of labor unions, managers, cooperative leaders, men who manage profit-sharing plans. They study fair employment practices, child labor and similar problems. This sometimes involves them in discussions which find echoes in the church, as when the C.I.O. leader addressed the college group. But these also are taken in stride as an educational opportunity.

The young people also study the social agencies of Columbus. Because of its relationship to the church, they begin with Central Community House and work out from there. Next spring an older group plan a trip to New York city to visit religious and social agencies and to call at United Nations headquarters.

All levels of the youth group have programs of sex education adapted to their age. Parents are given an advance opportunity to discuss the entire plan and the program is presented with their approval. Following discussions, movies and other group programs on this subject, there are many personal interviews with the parents and the young people. A library of books and pamphlets is provided in the youth minister's office and is diligently used by all concerned. Through high school and college the same emphasis is carried on through various stages up to premarital counseling.

Worship in Recreation

The recreation activities of the young people are extensive. After-the-game parties are scheduled for the church recreation room following local high school football games. Programs and dances are planned which serve as mixers and party defrosters, and are led by the minister to youth and by sponsors of the young people's groups. On New Year's Eve a "bar none" party has become a tradition. Over 400 high school and college young people attend. In addition a supervised week-end camp for college people is provided at Camp Akita. Last year 55 college men and women participated in a Watch Night service and New Year's Eve party at the camp. Occasionally meetings are held at the church in which the youth and their parents discuss common problems. Worship is central in all these meetings.

Once each month all the youth groups assemble in the sanctuary for a combined program. The Christmas Eve worship service for the entire church, which is one of the high points of the year, is led by members of the youth groups. The center of the religious experience of the youth groups, however, is found in their prayer cells. A high school prayer cell meets in the sanctuary on Wednesdays for a half-hour of undirected meditation and prayer. Following this quiet period they gather for a simple supper and then hold a discussion to consider their own spiritual life. The college group meets on Thursdays and follows the same plan. Discussions freely center around the questions of prayer and the individual spiritual life. Both groups use as resource material such books as *The Meaning of Prayer* (Fosdick), *Prayer* (Buttrick), *Creative Prayer*

(Herman), *Preface to Prayer* (Heard), *More Than We Are* (Bro) and *The Secret of Life* (Burkhart).

In addition to the regular program of religious education as outlined, the young people of First Community have the opportunity to participate in the nine choirs led by Lowell F. Riley, the church's full-time director of music. They also share in the little-theater movement, in literary and art groups. Many of them are painters and enjoy the art class offered at the church each year. A vocational guidance service is open to all young people. A large number of them attend Ohio State University and remain in the community. The church helps them to get expert vocational advice and counsel concerning what college to attend. Most of the young people who attend First Community Church illustrate the statement of John Oliver Nelson of Yale Divinity School: "The church comes alive when young people find fresh ways to express the centuries-old insight and power of religious faith. They suddenly discover that Christianity is the most exciting force in modern life."

The Secret—Sanctuary!

First Community Church cannot be understood unless its central principle, which has been hinted at repeatedly in this account, is made explicit. Its secret of success is this: Everything that is done here is designed to lead the person to an experience of God, in all his love, mercy and power, through Jesus Christ. This is constantly referred to as the "experience of sanctuary." It is cultivated in the personal life of prayer, in family devotions, in all sorts of group fellowships. It is the heart of the research groups which are the heart of the church. It is symbolized in the little chapel at one side of the main church, and in every service of congregational worship.

It is this overarching experience of sanctuary which was in the mind of a young mother who told The Christian Century: "This church and its members enjoy their freedom from the thou-shalt-not's of conventional Christianity. The youngsters particularly thrive under this freedom. They develop spiritual confidence. They are never confused, baffled. They know that this freedom is not unqualified. It is freedom to grow to one's highest capacities. It is freedom to develop the kind of life Jesus would approve and to build the kind of church Jesus wants ours to be."

Another person said: "This church trusts people, believes in them. It teaches us to pray, but we are not crawling into our shells when we pray. Our pastor is right: 'When we pray, we do!' "

"Here we openly acknowledge our spiritual needs," said the daughter of a famous national figure, "and awaken and find our lives broadened." And another member said: "I was lost when I came here and within two weeks I was spiritually at home and felt as if I had always lived here. Nobody is lonely here and everybody is busy at a meaningful Christian job."

In a very literal sense, then, First Community Church is a community of faith in which prayer is answered not occasionally but continuously. The church is made up of Christian people for whom the presence of God has greater reality than anything else in their lives. The bond which unites them in their church is woven partly from their own faith, their own dedicated wills, their own disciplined loyalties and emotions. But beyond these they joyfully recognize the summons of God the all-merciful to his presence. Nobody could sit for an evening with one of the research groups of the church without hearing that call. Here at the heart of the church, miracles of grace reveal the source of its vitality and the power of its spirit. It is no wonder that on Sunday morning, when all the efforts and hopes of the parish are laid before the divine Head of the church in thanksgiving and intercession, one experiences the

> sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air
> And the blue sky, and in the mind of man—
> A motion and a spirit, that impels
> All thinking things, all objects of all thought,
> And rolls through all things.

VERSE

Repentance

AS on the back door knocks the beggar's hand,
So on thy mercy knocks my sinful heart;
Nothing presuming, daring not to stand
At the great portal of the better part.

From hedge and highway bidden to the feast,
In ragged wedding garment soiled with dust,
I take my place among the last and least,
Willing to wait upon the kitchen crust.
Knowing that fullness has no less or more,
Knowing that heaven has one only Door.

EDITH LOVEJOY PIERCE.

Warfare

IT matters not if youth goes armed
With atom bomb or spear—
Whether he takes the road to death
As pilot or halberdier.
Older than David's throne is grief,
Still down the ages run
A father's tragic, timeless words,
"O Absalom, my son!"

LESLIE SAVAGE CLARK.

The Day of Peace

WHEN will peace come?
When the lips of "patriots" are dumb
Throughout the world;
When the pure white flag of brotherhood
Shall be unfurled.

When will war die?
When from every land beneath the sky
"Laws" shall have passed,
And the higher, truer Law of Love
Shall bind men fast.

THOMAS CURTIS CLARK.

Thinking Again About Missions*

By Norman Goodall

CERTAIN WORDS and phrases to which there properly belongs an arresting quality have been so heavily worked in recent years that they have lost their cutting edge. "Crisis," "turning point," "dilemma," "the new situation"—all belong to this category. If we still use them they slide about our sentences without any longer stabbing our attention. But this devaluation of words, especially those which belong to the language of crisis, must not be allowed to dull our sensitiveness to what is happening in this year of our Lord. That is why the International Missionary Council's restudy of the missionary obligation of the church merits the attentiveness of all Christian men and women. It is a cry of warning against letting familiarity with recurring situations blunt the edge of our concern for them or hinder deeper thought regarding them. This warning is addressed to many different categories of people. But for my special purpose, I stress its importance for the members of the great historic mission boards and especially for their executives.

In these boards there are scores of able and devoted men and women administering great instruments of Christian service, knowing that those instruments developed their most characteristic ways of working in a period vastly different from today. I do not suggest that the boards have remained unchanged through the years or that there has been no modification of their policies. I do, however, doubt whether such changes as have taken place in the boards and their policies have been at all commensurate with the revolutionary changes which have occurred in the world in general and the Christian scene in particular. I believe that in the minds of most board secretaries, even if a little below the surface of their attention, there is uneasiness and uncertainty at this point. The great instruments are still being well used. Many of the familiar policies and techniques are still valuable. There are jobs to be done and some resources for doing them. So the boards can go on and the executives can certainly keep busy. Nevertheless, there is an observable uneasiness regarding missionary instruments among missionary leaders.

Deeper Reflection Imperative

Now to such men and women the I.M.C. would say, "It is not enough to go on with this undercurrent of uneasiness. Let us look at the reason for it. Let us try to see its meaning in the light of first principles. Let us learn together—God willing—what the Holy Spirit means by it and what creative and constructive intention God has in it." Certainly there is a summons to immediate action. You have heard and will hear a great deal about the I.M.C.'s plans for studying our immediate missionary needs. But there is also a summons to deeper reflection. The I.M.C. dares to make the two demands on you in the conviction that they are inseparable parts of our Christian duty in times like these.

What are the issues which make imperative this deeper reflection? I want to try to approach the problem from a practical standpoint, and I begin at a prosaic level, namely, that of the financial impasse to which we are heading.

Some people across the sea wonder why I should get agitated about the financial prospects of missions in view of the fact that I have so many encouraging links with the United States. Europe may be exhausted or its resources frozen by the disciplines of exchange. Britain may look a little down at heel and sound financially pessimistic. But the United States—illimitable resources, infinite generosity, a mighty sense of world mission and the most moving awareness of its ecumenical obligations! Why should the rest of us worry? they ask. Let the dollar go into all the world and guarantee the social security of world missions!

I am in a better position than many people to appreciate the spiritual significance of American generosity. I cannot speak too appreciatively of the sense of trusteeship with which so many Christians in this country hold and administer their resources. But in regard to the greatest financial problems which confront the missionary movement today, I am convinced that we are missing the depth of the challenge if we assume that the main thing needed is some readjustment of the total burden so that generous America more powerfully undergirds the diminished resources of the rest of the Christian world.

Changing Relationships

There is no time to elaborate this contention in detail. I will content myself with asserting that when a mission board struggles with a budget in which aid to the younger churches, especially in respect of ministerial support, knocks all previous estimating sideways, what you have run into is not just another startling rise in the cost of living. Rather it is a symptom of vast social changes, national and international, in which the old relationship of dependence—even if it were once as justified as was assumed—is no longer possible. To disguise this issue by a shift here, by whipping up more generosity there, by contriving to acquiesce a bit longer in what some misguided younger church has come to regard as its right—this can be dodging the issue. In all likelihood what the Spirit would have some older churches say to some younger churches is: "Silver and gold have I none, but such as I have give I unto thee. In the name of Jesus Christ of Nazareth, rise up and walk."

Now I grant that this is a debatable field. That is why we want it debated. It calls for more information, more wisdom and more hard thinking than are at present being given to it. Of course, there are many aspects of the question which necessitate immediate decisions. In such emergencies we must do the best we can on the basis of our limited insights. Recognizing this, the I.M.C. nevertheless summons missionary leaders to deeper reflection and begs them to bring to the contingent problems of mission board finance something more than policies of expediency.

My next illustration has to do with the essential function of the missionary in this new day and with the allied ques-

*An address given at the final meeting of the Foreign Missions Conference of North America, held at Cleveland, November 27.

tions of recruiting and training missionaries. You may recall a moving article which appeared in the *International Review of Missions* a few years ago in which one of the ablest of the younger missionaries of the Church of Scotland spoke of the dilemma in which he found himself as he tried to make sense of his vocation. It looks, he said in effect, as though what the younger churches mainly require of us is that we shall sit somewhere at the back and give a permanent demonstration of humility. He was prepared to do this for Christ's sake, but with the world as it is today he also felt bound to ask, "Is that all?"

Functions of the Missionary

Happily, that same missionary has since been given an answer to his question. With the authority of the indigenous church as well as of that church's Lord he is being called upon, not for less humility, but for a whole-time job of creative leadership. I cannot help thinking it significant that this has come about through one of the most revolutionary movements in the history of the church, namely, the creation of the Church of South India. We are scarcely yet beginning to grasp the consequences of this event for mission board administration. I will not pursue this line, but every board secretary can recall numbers of conversations over the last five years with missionaries who have been no less vocationally perplexed than was that Church of Scotland missionary. Many of our missionaries have been driven to ask fundamental questions about the whole concept of Christian vocation.

Again, any board secretary can think of conversations with missionary candidates in recent years and of the many questions he has been unable to answer. Put alongside this contacts with student groups of all nationalities. Here one meets a profound concern about the meaning of vocation coupled with a strange absence of any distinctive imperative toward missionary vocation in its traditional sense. What does all this mean? Does it illustrate only, on the one hand, an insensitiveness among students or, on the other hand, the need for a fresh paraphrase of an old appeal? Or are we in fact running into something much more radical?

One Missionary's Dilemma

I recall a conversation which I had a few weeks ago with a young German missionary. After he had coped for years with the problem of frustrated missionary vocation as it has pressed upon the Germans for so long, the way had opened for him to go to India and teach theology in a younger church seminary. Here was a magnificent fulfillment of his original missionary call. Yet I met him on the eve of his departure and I have seldom met a man more perplexed in soul as to his right way. He had come from eastern Germany, where he had been engaged in significant and hazardous new experiments in Christian witness under a Communist regime. Missionary vocation in its traditional pattern had for him been frustrated. But a missionary vocation of a most dynamic kind had, in fact, opened out before him. Ought he really to have been leaving this in order to teach theology in India? Does the fact that India happens to be a historic mission field of the society to which he belongs, or that it is a land in which there is a younger church, provide all the data on which he should have settled his problem of vocational obedience?

I have deliberately allowed several types of illustration, very different from one another, to run into a common pattern. Are these and countless similar dilemmas dealt with adequately when they are dealt with piecemeal? Does it require only a shift of emphasis here, a new accent there, a bit of adjustment to one policy, a clearer explanation of another, or a more fervent reiteration of an old appeal? Or does it mean that we are caught up into a movement of the Spirit in which we are being led to new insights concerning the meaning of Christian vocation, the nature of the Kingdom and the mission of a worldwide church in face of a worldwide paganism? This again is debatable ground. That is why we want it debated. Of course, in this matter also we must from day to day take responsibility for immediate action and do so in the light of the best insights available to us. Recognizing this, the I.M.C. nevertheless summons mission leaders to deeper reflection on the first principles which should determine our contingent decisions.

End of an Age

There is no time to multiply these illustrations, but I cannot do justice to the depth of concern which has provoked this new I.M.C. undertaking without saying a more general word. This brings me back to those devalued words and terms—crisis, dilemma and the rest. We stand at the end of an age. Whether it will prove to be the end with a finality not belonging to any previous transition from one historical epoch to another, none of us can say. "Of that hour, no man knoweth, neither the angels in heaven nor even the Son." But it is surely patent to all discerning eyes and sensitive consciences that we are witnessing the end of an age, an age that is breaking up in circumstances to which only the wisdom of God can give meaning and the grace of God guarantee a future.

In such an hour has the church a mission? Has it one central, distinctive end and purpose? One word of salvation to proclaim and live? One outthrusting task to be discharged in the name and power of God? In this mission and message is there the clue to history and the meaning of the times? In obedience to this mission is there the chief condition on which the fulfilling acts of God depend?

As we go through another Advent season do we proclaim not only the decisive advent of God in Christ incarnate, but also the certain consummation of God's purpose in this historic world order? Does our proclamation of the missionary obligation point to something which relates these two facts to each other? Is there a sense in which we can affirm that "my going affects His coming"? As we bring disciplined minds and obedient hearts to such questions as these, we believe that the answers will be vouchsafed to us in terms which will give us not merely an up-to-date restatement of the original charters of the historic missionary societies, but a new understanding of the nature of the church and the supreme obligation which lies upon it.

This is why a series of studies which the I.M.C. began with a desire to examine, with a very practical objective, some of the familiar problems confronting mission boards, has driven us back to first principles. This is why we are asking theologians to join us in the quest and to bring their best thinking to the missionary situation as the boards and the younger churches know it. This is why we are asking

the boards and younger churches to bring their front-line data to the insights of the theologians. All this accounts too for the order of the five aims we have established. The last deals with radical changes of policy. The penultimate one is concerned with radical changes in the world about us. The third is a factual assessment of the present state of the mission boards and their relationships to the younger churches. The first and second aims deal with the biblical and theological bases of the missionary obligation of the church and the missionary calling of its members.

An Extensive Undertaking

We have admittedly taken the risk of plunging into a large undertaking. God willing and God guiding us, some parts of it may be pursued for years with consequences that may be directly traceable to those who have initiated the movement. But within the total process we are setting ourselves more limited objectives. In 1952 there will be an enlarged meeting of the special committee of the I.M.C., by which time some of the results of our inquiries in regard to particular aims will be capable of crystallization. Meantime, in various countries groups are at work on the five aims. The number of groups, their composition and the circles from which they are drawn, are being left to each country to determine. So also is the selection of the limited objectives for study or inquiry which each group will set before itself. We are not asking everybody to deal with everything. We are inviting participation on particular issues most relevant to the concerns and experience of particular participants. The 1952 meeting and its preparation will include published data and published conclusions, more systematized than the papers already being published in the *International Review of Missions* and elsewhere.

Both before and after the 1952 meeting there will, I hope, appear many other fruits of the inquiry. An utterance here and there, spoken or written, will provide some of the light and guidance for which we seek. We shall learn of boards re-examining their policies and younger churches looking afresh at their tasks in the light of this continuing discussion and taking decisions without necessarily waiting for another world meeting. As the study of vocation is pursued by some of the youth movements already deeply interested in it, I hope there will appear in this country a movement which will cut a new trail in missionary obedience or set a new pattern in younger and older church collaboration.

Most of all, there is in many of our hearts a concern that is a continuing prayer. It is this: There is a sense in which, it has to be said, the very launching of this undertaking at such a time is a confession of need. It bears witness to our need of something which we can never command or contrive, but which belongs to the central life and fire of the church. It is our need of a prophetic and apostolic word which, in fidelity to the eternal gospel, in a God-given understanding of the signs of the times, will make articulate in this day of judgment that command which is as wide as the world and that love which is as vast as eternity. We cannot contrive or command this gift, but the hour and nature of its givenness are not unrelated, we believe, to such disciplined waiting upon God as these new studies demand. It is in this mood of receptivity and with this evangelical expectancy that we commend our undertaking to the attention of the mission agencies and leave its consequences with God.

BOOKS

The Jewishness of Paul

PAUL AND RABBINIC JUDAISM. *By W. D. Davies. Macmillan, $4.50.*

THIS WORK by an English theologian is a valuable contribution to the current effort to understand the many-sided Paul in his relation to the religious thought currents of his day. Was Paul simply a Jew who had accepted Jesus as the Messiah and been baptized but in his thinking continued to move in the forms of traditional Jewish thought? Or was he intimately related to the Hellenistic world, influenced like Philo by its Platonic idealism or by the mystery religious cults? Or was the creative source of his thinking a revolutionary individual religious experience which led him to set his new faith in sharp opposition to Judaism?

Prof. Davies does not stand for any of these positions, though he seeks to do justice to all three. He protests against making "too sharp a dichotomy between the Hebraic and the Hellenistic elements in Paul's thought." It was an age of fusion and Paul belonged to his age. Hellenism and Judaism were both his tutors to Christ. But it is the Jewish factor, he thinks, which is in danger of neglect in our understanding of Paul. "Throughout his life Paul was a practicing Jew who never ceased to insist that his gospel was first to the Jews, who also expected Jewish Christians to persist in their loyalty to the Torah of Judaism." The national heritage entered in with Paul as well as the religious, the two being really one.

All this explains the special task which the author sets himself. He recognizes that "the source of Pauline theology lies in the fact of Christ." But he holds that, when it came to the interpretation of this fact, "Paul constantly drew upon concepts derived from rabbinic Judaism; it was these that formed the warp and woof if not the material of his thought." So the author takes up the main themes of Paul's message, finding the constant influence of rabbinic thought in which Paul had been reared, and this in substance as well as in forms used to interpret the new faith.

The rich concrete material from current Judaism here presented will be of interest and value to all who seek to understand the new movement in relation to the old faith out of which it came. The author's general position will commend itself to most of us. With Paul, as with the early church in general, there remained the old faith as basic. Theirs was not the religion of philosophic concepts or of mystery cults and mystical experience. Ethical monotheism, the living God of history who had come to Christ, the religion of Thou and I—this was decisive.

But certain questions arise when this work is considered as a whole. The underlying problem here as elsewhere in a historical religious study is that of continuity and change. Can you rightly assess the continuity unless at the same time you consider the change? The author formally recognizes that Christ made the great difference with Paul; but what was this difference that Christ made? Is Paul's constant use of material taken from Jewish practice and history, as here attested, primarily a matter of identity of belief? Or is it the effort to interpret for himself and to commend to his fellow Jews this new faith which had been revolutionary for his life?

Obviously, religion has to speak the language and use the symbols that lie at hand. The important matter is not the language but what Paul is trying to say. Further, though the pre-Christian Paul may have

been a faithful follower of rabbinic Judaism, when we seek the abiding elements which were most important for the new faith must we not go back beyond the peculiar elements of rabbinic thought? Is it not the old prophetic faith that is crucial here? This is not to derogate from the need of such a study or the value of this thorough and scholarly work, but simply to add a cautionary word as to its use.

HARRIS FRANKLIN RALL.

Books in Brief

THE ANIMAL WORLD OF ALBERT SCHWEITZER. *Edited by Charles R. Joy. Beacon Press, $3.00.* The subtitle, "Jungle Insights into Reverence for Life," indicates the spirit of the whole book and the specific theme of the latter part of it. The contents consist of brief selections from Schweitzer's writings, selected and translated by Mr. Joy, who had already done much to popularize Schweitzer in America. Animal stories by the doctor himself constitute about two-thirds of the material. The animals range in size from termites to hippopotamuses, and in ferocity from the cat that sits on his desk to the gorillas that roam the near-by forest. Occasionally something has to be killed, but seldom, and always regretfully. The later third discusses the ethics of "reverence for life."

THE GREATEST STORY EVER TOLD, A TALE OF THE GREATEST LIFE EVER LIVED. *By Fulton Oursler. Doubleday, $5.00.* Those who liked Mr. Oursler's telling of the life of Jesus, either in the radio version, the newspaper serialized form or the earlier book, will like it still better in its present format, for it is handsomely printed in noble type and is enriched with many colored illustrations from paintings by Kenneth Riley. Roman Catholic readers may approach it with confidence, for it bears the *nihil obstat* of the *censor librorum* and the imprimatur of Cardinal Spellman. Mr. Oursler does not hesitate to fill out the biblical data by introducing details which lie beyond the range of his or anyone's knowledge. Thus, like many writers before him, he gives details about the boyhood of Jesus by describing the experiences which one may suppose might be those of the kind of boy who could grow into the kind of man that Jesus was. This is inevitable in the writing of a fictionized biography. At other points imagination introduces items that would be of some importance if true. For example, after the baptism: "Many in the watching crowd asserted that they heard a voice from heaven say, 'This is my beloved son in whom I am well pleased.' " None of the four Gospels says that the watching crowd saw or heard anything unusual. Matthew and Mark say that Jesus saw the dove. John says that John the Baptist saw it, but does not mention the voice. The three Synoptics say that there was a voice from heaven, but do not say who heard it. Mr. Oursler takes the liberty of reinforcing the biblical evidence by having the bystanders report that they heard it too. This may be good fiction, but it is bad history. Books of this kind have their value. They get themselves read by people who don't read the Bible, and they make a vivid impression, even if not an entirely accurate one. Mr. Oursler's has been by all odds the most popular, though it is not the best, of its class.

PHILANTHROPIC GIVING. *By F. Emerson Andrews. Russell Sage Foundation, $3.00.* Philanthropy is big business in the United States. In 1949 it involved gifts of more than $4 billion. About 90 per cent of this came from living donors, and the remainder about equally from corporations and bequests. (The gifts which we all make, willy-nilly, through the government are not included.) The causes to which this considerable sum of money went were religious, benevolent, educational, scientific and cultural. This very thorough study of the whole subject should be of importance to givers and to those charged with the administration of the funds given. The fraction that goes into "charity rackets" (estimated 3 per cent) is large enough to suggest care in choosing the objects of one's liberality, but not large enough to be a good excuse for cynicism or niggardliness. Mr. Andrews' treatment of the whole subject of giving completely disproves the theory that the intelligent and systematic study of benevolence is a chilly procedure that is alien to the warm spirit of benevolence. Actually there is no more "warfare of science with religion" in good benevolence than in good theology. The total exposition, though it includes no exhortation, left this reviewer wishing he could give a million dollars to something and, since that does not seem an early probability, resolved to consider whether he could not at least double his meager annual contribution to a few good causes. And this not to any great extent because of the penultimate chapter on income tax deductions for gifts.

REFORMED DOGMATICS. *By Heinrich Heppe. Macmillan, $8.50.* Heppe's great work is a pillar, a landmark and a history of Calvinistic orthodoxy. Its first edition, in German, was published in 1861. There must have been a new edition about 1924, for Karl Barth speaks in a foreword of having discovered it, "just recently published," in that year. The present volume includes a rather critical preface by Ernst Bizer dated 1934, evidently for an edition in that year or the next. The English translation by G. T. Thomson carries a 1950 copyright. All this implies that the work has a history and an assured place in Reformed Church theology. Barth describes his first impression of it. It seemed "out of date, dusty, unattractive, almost like a table of logarithms, dreary to read, stiff and eccentric . . . corresponding to what I, like so many others, had described as the 'old orthodoxy.' " Later he found it valuable as containing "a dogmatics which by adopting and sticking to the main lines of the Reformation attempted alike a worthy continuation of the doctrinal reconstructions of the older church, and yet was also out to cherish and preserve continuity with the ecclesiastical science of the Middle Ages." He prized it as leading to a "return to a strict, churchly and scientific outlook"—apparently meaning by "scientific" a rigidly logical synthesis of statements and deductions drawn directly from scriptural texts. The reader will probably share Barth's first impression and may not be so successful in passing beyond it. Since this review is being written chiefly from the foreword and after only a few arduous excursions into the jungle depths of the text, it ought to be said that Barth considers Heppe as affording a good place to start but a poor place to stop in the recovery of a sound orthodoxy. "So long as we have nothing better, we have every cause to be thankful that we have him." But he wrote that in 1935.

YOUR TICKET TO POPULARITY, GOOD MANNERS. *Boy Scouts of America, 2 Park Ave., New York, 10 cents.* So much good sense and good breeding finds expression in this booklet, and in such ingratiating style, that it requires an exception to the general practice of not listing pamphlets in these pages. The Girl Scouts are back of it as well as the Boy Scouts. It not only tells teenagers what they (and some older people) need to know about good manners, but persuasively suggests the spirit that underlies good manners.

A ROAD-MAP FOR SERMONS. *By Dwight E. Stevenson. College of the Bible, Lexington, Ky., 25 cents.* And while we are making exceptions, we may as well make one for another item which is not even a pamphlet but is a 12-page folder, in form something like a not very large road map. It is a compact and highly practical guide to the preparation of sermons. The map form is merely for the convenience of hand and eye, and does not imply any tricky diagraming. Doubtless the professor of homiletics who wrote this guide had in mind chiefly the needs of his own students, but it could be useful to a great many preachers.

ERASMUS AND OUR STRUGGLE FOR PEACE. *By José Chapiro. Beacon Press, $2.50.* This volume is two things in one. The first is an excellent essay by Mr. Chapiro on Erasmus, including chapters on "his struggle for peace" (though "struggle" seems a rather violent word to use in connection with Erasmus), and on "the art of peace," especially as presented by Erasmus in his short book, *Querula Pacis*, a new and complete translation of which constitutes the second part. Erasmus is close to his excellent best in this tractate—not his wittiest, as in the *Colloquies*, or his most satirical, as in the *Praise of Folly*, but his most earnest, cogent and Christian. "Peace Protests" is Mr. Chapiro's translation of the title. In the old translation by Thomas Paynell (1559) it was "The Complaint of Peace," which is fairly literal. Peace, personified, makes her plea for the place that is rightfully hers in a Christian society or even in any company of sane and decent people. W.E.G.

CORRESPONDENCE

Missions, Not Arms

SIR: As one born and raised in China, I heartily congratulate and commend Ephraim Dasaad for his courageous and pointed letter published in the Nov. 1 issue of The Christian Century. Especially true are the words: "America's support of Europe automatically strengthen's Europe's imperialist hold on . . . Asia" when applied to the U.S., France and Indo-China. It makes one most heartsick to think of the ways the U.S. is supporting and encouraging the ruthless suppression and tyrannical oppression that France continues to exercise over the freedom-seeking Indo-Chinese. And it is astounding that the official American propaganda line that we are simply opposing communism has been effective enough to silence practically all protest.

Do Americans really swallow that line and fully believe that great semiliterate masses become convinced Marxian Communists overnight? No; rebellions against French imperialism in Indo-China started long before the communist movement had influence in that country. And the fact that Communists are trying to lead the revolution at present should surprise no one. Communists seek to take advantage of and lead all revolutions. Surely they would have tried to lead the American revolution had there been a worldwide communist movement in 1775. The revolt in Indo-China is not so much a Marxian revolution as it is an act of suffering people trying to throw off a tyranny they will no longer endure.

However, I would take issue with some of the implications of Mr. Dasaad's first main point. Christian missionaries are sent abroad not to promote or sell Americanism or Western civilization but to "preach Christ and him crucified." They go to baptize all nations and to teach them to obey all the commands of Jesus Christ. Humble Christianity is all that can save the world now. Therefore we need most urgently to send more missionaries, and not fewer.

RALPH M. GALT.
Congregational Community Church,
LaMoille, Iowa.

Jobs for Nisei

SIR: In your correspondence column in the Oct. 25 issue Lester Suzuki makes the statement: "A nisei preacher would have the hardest time trying to get a place in other than a strictly Japanese church."

As a general statement this is true, and the church hangs its head in shame because of it. However, it is only fair to note the fact that progress has been made along this line. The First Baptist Church of Chicago, a church of high standing in the city, has a nisei as its pastor. On the staff of the American Baptist Home Mission Society in the cities department is another nisei. There are at least three or four other nisei Baptist ministers who are pastors of Caucasian churches. Another nisei was called to the pastorate of a Caucasian church in November. The home mission societies use nisei on their staffs not only in connection with other nisei but in general groups.

I am not objecting to Mr. Suzuki's statement. In general it is correct. I simply wish to point out that many people are aware of the difficulty, are giving their best to correct it, and are making real progress.

G. PITT BEERS.
Executive Secretary.
American Baptist Home Mission Society,
New York, N.Y.

A Teen-Age View

SIR: I could not send my renewal in before today, as I have just received my first paycheck for working after school during the Christmas season. I want to tell you how much I enjoy your magazine. I am sixteen and a junior in high school. I am deeply interested in the problems we face today. Your articles and especially Simeon Stylites furnish much throught-provoking material. May I express my hope that The Christian Century maintain its high standards and that I may become a lifetime reader of it.

SYDNA ALTSCHULER.
Norwich, Conn.

Our Puerto Rican Friends

SIR: In Puerto Rico the United States has held dependent a people of another culture and language. Our friends the Puerto Ricans are only human when their emotions ask for independence. As one who recently returned from six years of ministry in San Juan, I agree with the wish that Puerto Rico could be free of overruling power. Yet under present conditions of overpopulation that would spell ruination and possible starvation.

The Independence party was not able to elect any candidates and only polled 70,000 votes in the 1948 election. Puerto Rican heads will not vote as Puerto Rican hearts may desire. As for the violent Nationalists, they refuse to vote and are practically negligible in numbers. Nor in my six years in San Juan did I find that Puerto Ricans respect Mr. Albizu. (Campos is his mother's maiden name, written last by Spanish custom.) Most of them dismiss him as a crackpot, and that includes some who are for independence. Gov. Muñóz said recently that 95 per cent of Puerto Ricans are loyal American citizens and the vast majority would vote to stay with the U.S.

The U.S. aids education, agriculture, public health service, the building of highways and housing, and gives many other services. U.S. customs fees and federal rum taxes are returned to the Puerto Rican treasury. If Puerto Rico had to compete on equal terms with Cuban sugar, that would cost about $30 million a year, though Cubans pay a reduced tax. Puerto Rico cannot so compete because her soil is less fertile. All this means that Puerto Rico would lose something like $100 million a year by independence. When a Nationalist says that Truman gives a million and takes away two, that is sheer nonsense. Actually the U.S. gives at least ten when it takes away one, and the best economic study—that by Creamer—shows that investors in the U.S. have taken little more than $5 million a year all together.

U.S. citizens should not be despised as tax-dodgers if their corporations accept the Puerto Rican offer of relief from taxes for 12 years. That is part of a really valiant Puerto Rican effort to industrialize the island, and it takes time for any new industry to train Puerto Ricans. They become excellent workers, but it takes time.

Ironically enough, U.S. help has complicated the population problem. It has raised the birth rate and lowered the death rate. Until the central problem of overpopulation is solved, over 2.2 million people cannot live without our help. And it is not so much the Roman Catholic Church which blocks a solution. Seventy to 80 per cent of Puerto Ricans may be nominal Roman Catholics, but as one priest told me, only 5 per cent are "good Catholics." Actually, plain lack of enough education of the mass of the people is the main obstacle. Great educational progress is being made, and Puerto Rico actually spends a larger proportion of income on education than any state in our union.

The real issue in Puerto Rico today is whether the island shall have something like dominion status with her own elected government and self-drafted constitution, or statehood. At present any so-called gift of independence would mean that we had let down our friends the Puerto Ricans.

WILLIAM F. HASTINGS.
Congregational Christian Director.
Service Committee,
New York, N.Y.

Our Sincere Apology

SIR: In the editorial "Reflections on a Missing Atomic Scientist" (Nov. 29 issue), you unfortunately referred to "Dr. Emil Fuchs" when you obviously meant his son, Klaus. Emil Fuchs, personally known to me, is such a fine Christian as to put most of us to shame. His life has held more of tragedy than anyone should have to bear, not the least of which is the performance of his son.

Dahlonega, Ga. Lewis Berg.

[We deeply regret the confusion which resulted in this unfortunate error.—THE EDITORS.]

That Piece on Football

SIR: "While Thousands Cheer" in the Dec. 6 issue is most appropriate and useful. I wish it could be put into the hands of every high school superintendent and college president. If you reprint it, I want copies to send out. F. J. FITCH.
Lakeside Methodist Church,
Muskegon, Mich.

NEWS of the CHRISTIAN WORLD

Ecumenicalism a Fact in Uplands

Cooperation in Cumberland Mountain Area Results in Improvement of Church Facilities

NASHVILLE, Nov. 28.—An example of ecumenicalism at work on the community level is to be found in the Cumberland mountain area between Livingstone and Celina, Tenn., a section becoming widely known because of the new Dale Hollow TVA dam there. Under the missionary leadership of Bernard Taylor of the Presbyterian center near Livingstone and with the assistance of Livingstone's Disciple and Methodist ministers, a working cooperation has been achieved among 18 rural mountain churches whose membership totals 1,800 in a population of 10,000. The idea had been germinating for several years. The project began with a survey, which revealed well defined communities, families whose forebears had lived in the region for generations and the usual type of mountain neighborhood life centering in the schools and country stores. Some neighborhoods had no active church, but most had Methodist, Disciple or Presbyterian congregations. Ministerial service once a month was the rule.

Sectarianism Gives Way to Neighborliness

It became apparent from the survey that among these people neighborliness was stronger than sectarianism. When it was revealed that in one community the people would prefer a Disciple church to the Presbyterian mission serving them, the Presbyterians promptly deeded the church to Disciples. In another case, Methodists and Disciples withdrew when a Presbyterian minister was available who could live in the community. In each case, the home mission boards of the denominations concerned cooperated in the new plans. One neighborhood now has an outright community church. The ministers have organized a pastoral unity association and will seek to promote nonsectarian Christianity. They have interested authorities in improving roads, and one pastor led a movement to procure electricity for an isolated section. A new day has dawned for these mountain folk as the result of the coming of a nonsectarian gospel and of cooperation for Sunday school work and evangelism, plus such material benefits as road improvement, electricity and the welfare work which has been initiated through a tuberculosis sanatorium in the area.

Highlander Folk School Chosen To Conduct Seminar

On Thanksgiving Day Highlander Folk School in the Tennessee uplands was host to a group of German radio reporters who are in this country for study under the supervision of the state department. Previously, Highlander had been chosen to conduct two other seminars for German visitors—a group of journalists and a number of labor leaders. In each case, the Germans were taken on a tour of TVA projects. A few weeks ago the school conducted a five-day conference attended by 40 leaders in the fields of religion and of labor. During the winter a number of short-term schools will be offered for labor and farm leaders. Sometimes the two meet together.

Nonsegregation Wins Through At Highlander

All the gatherings at Highlander are strictly nonsegregated. This policy was adopted entirely without fanfare. Some whites were surprised to arrive and find Negroes in their study groups, but they soon overcame their astonishment and by the time they were ready to leave were full of praise for the experience. The school's motto—"Just do it without agitating about it"—really works. Earlier, there were threats to burn the school down, and it was denounced by certain Legionnaires and politicians. But it won out simply by going about its beneficent business without fear, fight or favor. The staff of volunteers works on a cooperative basis, sharing in such funds as are available. Each summer groups of students come to the school to lend their generous hands to the slow but continuous process of improving property and equipment. The school now has a fine new library. It conducts a kindergarten and takes an active interest in a little nonsectarian church. One of Highlander's staunchest friends is Eleanor Roosevelt.

Methodists Dedicate New Headquarters Building

Methodists recently dedicated a new $900,000 building in Nashville to house the work of the denomination's Board of Education. It is situated on a lot adjoining Scarritt College and Training School. The Methodist Board of Evangelism has authorized erection of a $750,000 building in the same vicinity. Scarritt College recently opened a new dormitory for women students, and will add another later.

Honor Judge Waring for Stand on Race

The Southern Conference Educational Fund recently organized a thanksgiving pilgrimage from all over the south to honor Federal Judge J. Waties Waring for "the moral courage he has shown under persecution." Judge Waring is the native South Carolinian who outlawed the Democratic primary that barred Negroes from voting. Since then he has been isolated socially, has had his house stoned and has witnessed an effort by the South Carolina legislature to obtain his disbarment. "I was raised in the pattern of white supremacy," Judge Waring told the pilgrims. "When I became a judge I frequently faced problems affected by whether one was white or Negro. . . . A judge who reacts to race prejudice is not fit to serve on the bench. There will be no solution to the race problem so long as there are legal bars to equality. This will require legislation and education. It will never cure itself by being let alone, by wishful thinking, by accession to the suggestions of the so-called southern liberal who goes half way, whose thinking is muddled, whose battle cry is, 'Let us alone and we will reform ourselves.'"

ALVA W. TAYLOR.

Will Seek Aid for Refugee Scholars

Committee Headed by Reinhold Niebuhr Plans to Resettle Gifted Men Still in D.P. Camps

NEW YORK, Dec. 5.—Under the chairmanship of Prof. Reinhold Niebuhr of Union Theological Seminary here, a committee has been set up to take 2,000 scholars and professional men from displaced persons camps in Europe and settle them in suitable jobs in this country. Speaking at a luncheon sponsored recently by the committee, Dr. Niebuhr said that 450 gifted men who have spent as long as five years in refugee camps have been sent on their way to the U.S., and that a few have already arrived. He pointed out that as a rule it is harder to find the right place for a highly trained man than for a farm helper. In the European camps of the International Refugee Organization, it is reported, there were at the last reckoning 4,000 professors in the field of the humanities, 2,000 engineers, 1,500 physicians, 496 professors of technical sciences, 470 artists, 300 architects, 280 art teachers and 160 writers. The committee plans to raise $1,600,000 to carry out its purpose.

L.W.F. Launches Feeding Program For Nonrefugees in Jerusalem

The Lutheran World Federation has launched a feeding program for 4,000 impoverished nonrefugees in the Arab-held area of Jerusalem, the organization's Near East branch announced here last week. The program was initiated at the request of Maj. Gen. Howard Kennedy, director of the U.N. Relief and Works Agency. Edwin Moll, director of the L.W.F. Near East branch, points out that more than 750,000 Arabs fled or were driven from their homes during the Arab-Israeli war, and that 400,000 of these are now living in Arab Palestine. They are greatly impoverished, and have proved a burden which the Holy Land economy has been unable to bear. Relief activities of the U.N. agency are restricted to people who can prove that they were driven from their homes in what is now Israel. No matter how desperate their need, nonrefugees cannot receive UNRWA rations. According to Dr. Moll, they will suffew severely, and some of them will perish miserably, unless help is given them. "There are no needier people in all Palestine," he says.

Announce Expanded Program For Labor Temple

An expanding program of activities at Labor Temple has been announced by Richard E. Evans, recently appointed minister of the temple. The institution, owned by the New York presbytery, is celebrating its 40th anniversary this year. Among the new interfaith and intercultural projects recently undertaken or being launched are a Sunday breakfast club, a Sunday evening forum, young people's social activities, a nursery for children of working mothers, English classes for foreign-speaking children

and adults, citizenship classes and a clinic for alcoholics. A department has been organized to serve Puerto Ricans in the area in their problems of employment, housing, recreation and education.

Tells Perils of Despotism

Jews and Christians were urged last week by Charles K. Gilbert, retired bishop of the Protestant Episcopal diocese of New York, to "arouse themselves" to the dangers of communism, totalitarianism and despotism "wherever and whenever and under whatever form they manifest themselves." Bishop Gilbert was speaking at a dinner culminating a month-long observance of the 125th anniversary of Congregation B'nai Jeshurun, second-oldest Jewish congregation in New York state. He cautioned the 600 dinner guests not to ignore the fact that "here in our own land forces and influences are at work today which would deprive us of the freedoms that have been won for us." Other speakers were Mrs. Eleanor Roosevelt, Msgr. Philip J. Furlong, representing Cardinal Spellman, and Raboi Israel Goldstein of Congregation B'nai Jeshurun.

Minister Describes Sheffield Peace Congress

John Paul Jones, minister of the Union Church of Bay Ridge, returned Nov. 25 from England, where he attended and spoke at the single session of the "World Defenders of Peace Congress" before it was transferred from Sheffield to Warsaw. "I went reluctantly and as a matter of conscience," Dr. Jones said. "Many of us were critical of [the congress] and its make-up. It seemed to some of us that it was more interested in the fortunes of Communist countries than of others. All countries want peace. Reduction in arms, outlawing of the atom bomb, condemnation of aggression no matter where it arises—these were on the agenda. . . . After the conference was moved to Warsaw, I think its value was destroyed." Dr. Jones said the exclusion of certain delegates from England had aroused unfavorable reaction in that nation, and cited criticism of the move by Winston Churchill. He quoted another Englishman as saying: "The action presented the Communists with the best piece of propaganda they have had since before the war."

And So Forth

In his sermon preceding the installation of Anson Phelps Stokes, Jr., as rector of St. Bartholomew's Church, Horace W. B. Donegan, newly consecrated bishop of the Protestant Episcopal diocese of New York, warned against excluding evangelism from church activities, and castigated churches that do so.

A new Reformed church is to be built at fast-growing Levittown, a new residential community on Long Island. A fund of $50,000 for the construction of the church was gained from the sale of the former Eighty-ninth Street Church in Manhattan, which has been disbanded.

The board of student representatives at Columbia college, undergraduate men's division of Columbia University, has asked the university to set Oct. 1, 1956, as a deadline for the removal from the constitutions of campus fraternities of written restrictive membership clauses based on race and religion.

J. HENRY CARPENTER.

Name Religion as Child Welfare Aid

White House Conference Challenges the Churches, but Would Keep Present Ban on Classes in Schools

WASHINGTON, D. C., Dec. 7.—It is yet too early to evaluate completely the Mid-century White House Conference on Children and Youth, which has been in session here since Saturday, but it is already evident that it had enormous portent for the Protestant churches, as well as for the nation as a whole. The 5,000 delegates—educators, psychologists, probation officers, government officials, ministers, church school teachers, physicians and just plain parents—were drawn from an army of 100,000 persons in every state and territory of the nation which has spent two years preparing for the event. Seldom has a conclave had more intensive preparation. Fact-finding questionnaires reached down into cities, towns and hamlets. The presence of 500 youth delegates gave substance to the conference's declared intention of planning "with" rather than "for" youth, but youth delegates complained in the closing session that their words had gone unheeded.

The delegates met in a tense military atmosphere. They heard Pres. Harry S. Truman bluntly warn that the country's "great program of rearmament" will change the lives of its young people, that we must teach our children "why they must fight, if necessary, to defend our democratic institutions, our belief in the rights of the individual and our fundamental belief in God."

Fifth in Notable Series

The conference was the fifth in a series begun under Pres. Theodore Roosevelt. If the conference of 1909 was significant for stimulating the creation of the U.S. children's bureau, that of 1919 for setting up child welfare standards and speeding up demand for child labor legislation, that of 1930 for producing the Children's Charter and stressing the need for specialized training of people working with children, and that of 1940 for lifting up the importance of the child in a democracy, the midcentury event may be said to have been significant as symbolizing the need for cooperative planning on the part of the entire community for the welfare of every child, and for its recognition of the importance of religion in the child's life.

Developments at this conference gave striking evidence that there is a return to religion among those who are concerned for the welfare of the 53,932,000 Americans under 21 years of age. Unlike preceding White House conferences, this one did not ignore the importance of fostering the spiritual aspect of the child's nature. That was given its place in the declared purpose of the conference: "To consider how we can develop in children the mental, emotional and spiritual qualities essential to individual happiness and to responsible citizenship, and what physical, economic and social conditions are deemed necessary to this development."

In his keynote address, George A. Buttrick portrayed forcefully the secular, war-

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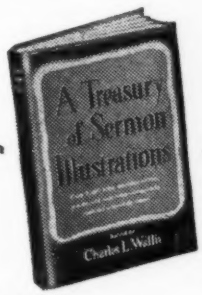

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ring, machine-made, urban, half-homeless civilization into which today's child is born. He bluntly told the educators present that our education is secular, that while it condemns "compulsory religion," it deals in "compulsory secularism." Youth representatives declared that they needed spiritual guidance not found in schools, that young people were becoming disillusioned because of the philosophy of materialism they have inherited.

Catholic Stand Defeated

Although there was striking unanimity among the delegates in some areas, there was sharp conflict in others. They were in general agreement that the child's greatest need is for love and trust; that segregation in every institution, including schools and churches, must be ended; that federal funds should be provided to see that every child has a fair educational opportunity; and that child welfare services of all types need to be greatly increased. They agreed that the estimated 50 per cent of American children who are now receiving no religious education "have a God-given right and need for religious training to attain healthy personalities and responsible citizenship." But they differed strenuously on how this might be provided. Roman Catholic delegates fought for a statement calling for allocation of federal funds for special services to children in parochial schools. They were overwhelmingly defeated.

The delegates agreed on the need of every child for religious education, but fear of breaking down the principle of separation of church and state through any recognition of religion by the schools was strongly in evidence. A resolution from Section III of the conference condemned education for "not meeting the needs of children and youth" by giving them an understanding of religious and ethical concepts, and urged communities to study some plan for teaching religion to all children in keeping with the laws of the state and the desires of the parents. It was thrown out at the closing session. In its place the conference passed by an overwhelming majority a resolution which stated that delegates were "unalterably opposed to the use of the public schools directly or indirectly for religious purposes." Lack of time prevented debate. It was felt that the unfortunate wording of Section III's report, hastily prepared and not edited by the conference editorial committee, was partly responsible for its failure to pass.

The Churches Challenged

Throughout the four days' discussions was heard the recurrent theme that the churches are failing to reach the nation's children with adequate and effective religious education. It was obvious that to a degree not before apparent the entire nation recognizes how serious is that failure and is looking to the churches to help its 53 million children and young people build a firm religious faith and find the ethical and moral principles they need to guide them in attaining happiness for themselves and in building a more just and peaceful world. Thus the Midcentury White House Conference confronts the churches with what is perhaps the greatest challenge ever presented by the nation to organized religion. Protestant churches must now ask themselves if they can measure up to the task.

VIRGIL E. LOWDER.

Gambling Report Arouses Protest

Anglican Softness Toward Practice Is Strongly Condemned by Many British Churchmen

LONDON, Dec. 1.—The report of the Church of England's commission on gambling—"Gambling: an Ethical Discussion"—has aroused consternation among many churchmen in Great Britain. The report declares that gambling is not inherently wrong; the commission members in a closely reasoned argument find themselves unable to condemn as a sinner the man who gambles. (See Christian Century editorials in the Nov. 22 and Dec. 6 issues.) The report has brought forth a storm of protest from those who want gambling in all its forms condemned root and branch. The document appears to give a Christian blessing to the gambler on strictly ethical grounds. Persons wishing to study the pronouncement may order it for $1 from the S.P.C.K., Northumberland Ave., London, W.1.

Reaction to Reunion Report Is Cautious, Guarded

The response to the report on conversations between the Church of England and the free churches regarding relations between them (see London correspondence in the Dec. 6 issue) has been received with a cautious and guarded welcome. The free churches feel that the report does not adequately recognize their ministries, and that the invitation to take episcopacy into their systems can hardly be genuine unless such recognition is given first. Among Anglicans, comment centers on the completeness of the Catholic heritage, which the presence of bishops guarantees and which evidently must be accepted first by any church wishing to enter into communion with the Church of England. The great debate on the report has yet to come. No one wishes to score mere debating points or to cloak major differences by fine words.

House of Lords Looks Unkindly On Mercy Killing

The House of Lords has been discussing "mercy killing," with the balance of argument against legalizing the practice. It was pointed out in the debate that all good doctors distinguish between prolonging life and prolonging the act of dying. When death is inevitable, it was held, hastening it might be the right thing to do. But, others asked, is there a really incurable disease? Might not what is now considered incurable be discovered next year to be curable? The Archbishop of York opposed the proposal on religious grounds, since it would give certain persons license to kill. In Dr. Garbett's view, legislation which weakens the value attached to human life is to be deprecated.

British S.C.M. Seeks Closer Link with Churches

Britain's Student Christian Movement, which occupies a significant position in the nation's religious life, has adopted a declaration that it "seeks the extension, unity and renewal of the church throughout the

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By Louis Wallis

(Reprinted from the Episcopalian "Witness")

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The authority of the Bible is directly related to the God-centered history back of the Bible. If you believe that Israel, by direct command from Heaven, was told to invade the land of Canaan and to "*destroy all that breathed*"; and if you believe that this directive was literally carried out (as Joshua, chap. 10, verse 40 declares), then you hold one of two possible beliefs about Authority. But if the following narratives appear to be more reasonable than the Joshua-account, then you must take a different view of what is meant by Biblical authority.

●

"The children of Israel dwelt among the Canaanites, Hittites, Amorites, Perizzites, Hivites, Jebusites, They took their daughters to be their wives, and gave their own daughters to their sons" (Judges, chap. 3, vss. 5 and 6). "They did not destroy the peoples, as Jehovah charged, but mingled themselves among the gentiles [who inhabited the land of Canaan], and learned their doings" (Psalm 106, vss. 34, 35).

●

The struggle between Jehovism and Baalism reflected the hostility of peasants, who lived in open country villages, and a monopolistic element, centering in the walled cities, that worshipped Baal and wanted to transform Jehovah into a Canaanite heathen Baal. The conflict slowly welded the conception of God into the heart of the struggle for a better world identifying the authority of God with the authority of the Moral Law which becomes increasingly clear in the course of man's upward evolution:—"Jehovah is righteous. He bringeth his justice to light every morning. He faileth not."

●

The struggle between Jehovism and Baalism passed imperceptibly into the conflict between God and Mammon coming to a climax in the Crucifixion, symbolizing both individual and social salvation.

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world." In so doing, it has abolished its old-time "missionary department," believing that the new aim will make the whole movement a "missionary concern." This step by the S.C.M. may give a lead to religious life in this country, where the word "missionary" is still thought of as a separate activity of the church in which only a few specialists are supposed to take part. While it has no official link with the churches, the S.C.M. is church-centric in its thinking; its new aim sets this out very clearly. Incidentally, many of the persons now active in leadership in the ecumenical movement were trained as students in its ranks, where they found fellowship with Christians from a wide assortment of churches.

World's Methodists to Assemble At Oxford in 1951

British Methodism is raising $15,000 to cover the expenses of the Methodist Ecumenical Council scheduled to be held at Oxford Aug. 28-Sept. 7, 1951. In calling for generous response, W. J. Noble, formerly a president of the denomination, says: "Methodism is one of the largest, if not the largest, of all the Reformed churches. What Methodism is and does cannot but have profound influence upon the life of the world. It is of the greatest service that it should recall and proclaim its unity, and declare its attitude to the changing circumstances in the life of man in the light of the unchanging gospel." Since the council will be assembling in the same year as the Festival of Britain—an occasion which will crowd these islands with visitors—Methodists from overseas who plan to come to Oxford will be well advised to stake out their accommodation claims as early as possible.

And So Forth

A. M. Chirgwin, formerly secretary of the London Missionary Society, has been named for three years' service with the United Bible Societies in Geneva.

Methodist Bishop Donald Tippett of San Francisco has been preaching in England on his return from a visit to the Far East.

Travers Herford, Unitarian scholar in Hebrew, died recently at the age of 90.

CECIL NORTHCOTT.

Calls for Free Conscience

At Indianapolis Reformation Day Rally, Searle Urges Rededication

INDIANAPOLIS, Dec. 5.—Reformation Sunday was widely observed throughout Indiana, with most of the services conducted by groups of Lutheran churches or by interdenominational organizations. At Valparaiso University, Dean Walter E. Bauer spoke to 4,000 Lutherans, lauding Martin Luther as "one of the greatest benefactors of the human race," and declaring that it is a "miracle of grace" that his work still lives. Largest of the services was the mass meeting in Cable Tabernacle here, at which 8,000 persons heard Robert W. Searle, editor-elect of the proposed *Protestant World*, call for the "intelligent rededication" of Christian lives to the "unfinished business of the Reformation." In the course of his address Dr. Searle declared that freedom of conscience is the basic freedom. "We want no thought con-

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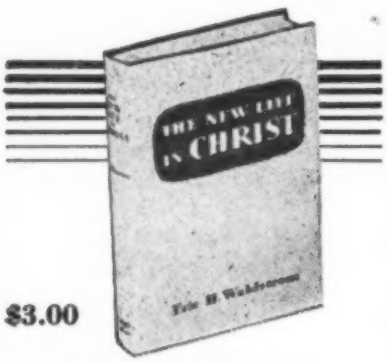

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trol in the United States," he said. "We can't fight communism with hysteria." Indianapolis' Roman Catholics staged a huge prayer rally on the same day. It attracted what police declared was the largest downtown crowd since V-J Day. Estimates of attendance at the colorful outdoor demonstration, a part of the Family Rosary Crusade, ran as high as 50,000.

Famous Social Center Has Anniversary

Norman Isaacs, managing editor of the *St. Louis Star-Times* and formerly a staff member of all three Indianapolis dailies, was the speaker at the recent anniversary dinner of Flanner House, this city's famous center for social work among Negroes. No institution here enjoys a higher standing than this agency, which for more than a decade has been headed by Cleo M. Blackburn, to whom Mr. Isaacs paid special tribute. The dinner was held in the center's commodious new functional-type building, which was erected by popular subscription. The agency ministers in the field of employment, health, vocational training and housing. It administers a cooperative cannery. It has established contacts with employment agencies even in distant cities, and is now experimenting with a combined training and placement program.

And So Forth

Pres. Henry P. Van Dusen of Union Theological Seminary, New York, spoke at the recent service in which three new members of the faculty of Butler University school of religion were installed. In his address, Dr. Van Dusen stressed the need for an ecumenical approach to theological education.

H. L. Smith, formerly president of William Woods College, Columbia, Mo., has come to Indianapolis to take over the presidency of the Disciples' Board of Higher Education. Another newly appointed Disciple executive is Donald F. West, who before coming here as an executive secretary in the United Christian Missionary Society's foreign missions division was pastor of First Christian Church, Oakland, Calif.

Among recent activities sponsored by the Indianapolis church federation were a laymen's retreat, a demonstration school for workers with children, an interdenominational school of religion, preparation for a number of meetings addressed by Toyohiko Kagawa, and the annual financial campaign. Donald B. Atwell is the federation's new director of public relations.

GEORGE WALKER BUCKNER, JR.

Establish Service for Non-D.P. Emigrants

The refugee services of the Lutheran World Federation and the World Council of Churches in a joint operation are to set up in Stuttgart, Germany, a central office for non-D.P. emigration.

Germans Send Gifts as Thanks To Australians

Evangelical congregations in the German Rhineland have sent products of German industry and crafts to Sydney, Australia, as a token of thanks to the Lutheran Church there for the large number of gift parcels it sent them during the immediate postwar years, when their suffering was great.

Protest Proposal To Bar Catholics

South Africans Are Quick to Repudiate Immigration Suggestions Made at Dutch Reformed Conference

STRAND, CAPE, SOUTH AFRICA, Nov. 28. —At a conference in Pretoria called by the Dutch Reformed Church of the Transvaal, resolutions were passed declaring that it should be part of the government's immigration policy to strengthen the Protestant element in South Africa. Specifically, according to press reports, the conference urged that no Roman Catholic immigrants be admitted to the country, that any Roman Catholic gaining entrance by a false declaration of faith be deported, that a deputation wait on the government to insure that the country send no diplomatic representative to the Vatican and receive none therefrom, and that the government be asked to revise the whole system of subsidies to private schools, with special attention to payments to Catholic missions and private schools. The reports have aroused consternation. Leading articles in many newspapers have deplored the action, and have noted with satisfaction that immediate and forthright denunciations of the resolutions have come from leaders of the bulk of South Africa's Protestant churches. Although members of several Protestant churches other than the Dutch Reformed were present, they were in no sense representatives of their churches, as the conference claimed they were. Executive officers of the churches involved have found it necessary to point out this fact and to dissociate themselves from the resolutions passed.

Criticize Methodist Condemnation Of Mixed Marriage Laws

The *Cape Argus*, leading English evening newspaper in Cape Town, has attacked the Methodist Church for its denunciation of *apartheid* and the Mixed Marriages act (see news from South Africa in the Nov. 22 Christian Century). It expresses astonishment that the church should have shown such a "painful failure to observe responsibility of public statement." It contends that the Methodist statement is "as deplorable in approach . . . as any of the policies it sets out to criticize," and declares that if it is permitted to stand it will "harm the cause it seeks to serve and diminish the good name of the Methodist Church." The paper's correspondence columns have revealed great difference of opinion on the matter. One writer asks if the public would have the church stand by in a "fool's paradise" while "political immorality and exploitation of the masses run riot in our midst." Another suggests that Methodists and Congregationalists form themselves into a political party so they would "be free to give vent to their feelings without having to drape them with the cloak of religion."

Anglicans Pass Strong Resolutions On Racial Measures

At its quinquennial sessions at Cape Town, the Provincial Synod of the Anglican church passed a strong resolution condemning recent legislation on mixed marriages,

calling it "unwarrantable interference by the state with a divine means of grace." The synod protested the false position in which Parliament has placed clergymen by "compelling them to choose between becoming disqualified for the solemnization of any and all marriages, or functioning as agents and instruments of a policy which they may well regard as inconsistent with the will and law of God." Speaking to the resolution, Sir Herbert Stanley, leading Anglican layman, declared that "on the grounds of humanity as well as religion, we should protest against the cruelty in these laws."

Call Europeans to Re-examine Attitudes on Race

In another resolution condemning racialism, the synod stated (1) that it associates itself with Lambeth resolution No. 43 denouncing discrimination on the ground of race; (2) that it holds the effect of much recent legislation to be division of the population into social classes with unequal rights, privileges and opportunities; (3) that no alteration in Colored franchise rights should be made without consultation and agreement; and (4) that all church members should re-examine their racial attitudes in the light of the Christian gospel, to the end that "in every parish witness may be borne to the equal standing of all churchmen before God and to their brotherhood with one another in Christ." Speaking to this resolution, Coadjutor Bishop S. W. Lavis of Cape Town declared: "Each European should grasp the fact that in reality he is summoned to the bar of almighty God to examine his racial attitude. . . ." All discriminatory action, he said is the "dishonoring of personality" and thus an attack on a fundamental Christian principle.

South Africa Bans Students From Other Territories

The government has announced that African students from outside the union may no longer enroll at the union's missionary colleges, universities and other educational institutions. Europeans from other African territories, however, are still welcome. Normally hundreds of Africans from the protectorates and from tropical Africa come to the union for study. One expert says that in his view few South African natives have been crowded out by the acceptance of students from other territories. However, the notification to the institutions insists that the step was taken because there are not sufficient educational facilities in the union for its own native population. The ban will constitute a serious blow to a number of institutions. In particular, it is expected that it will gravely affect the non-European medical school which Natal University has been trying to establish; a considerable grant of money from a famous overseas institution would have to be forfeited if students from other African territories were to be barred.

And So Forth

D. W. Ross, prominent Transvaal Congregationalist clergyman, notes that "new and disquieting fears" are arising among public servants. As he was leaving for the recent Assembly, he reports, he was warned by an educator not to be too outspoken, lest public funds and private subscriptions dry up. "Before resolutions on public questions were taken, a public servant dissociated himself from speaking or voting—a thing I have never known to happen before," he says. Mr. Ross adds that many persons who have experienced it have warned against the growing custom of having detectives present at non-European gatherings.

At the Anglican synod, Bishop Fisher of Natal declared that "there are no grounds why zealous churchwomen should be excluded from synods." His views were not shared by many of his brother clergymen. The Bishop of Bloemfontein said he did not think women were demanding such positions in the church. One priest said that the eligibility of women to attend would simply afford an excuse for laymen to absent themselves.

STANLEY G. PITTS.

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No Protestants On School Board

Two Rhode Island Cities Operate with Catholic Personnel—Says Teachers Are Parochial-Trained

PROVIDENCE, R. I., Dec. 6.—In the recent elections, the last Protestant on the East Providence school committee was defeated. East Providence is a neighbor to Providence, which latter for years has had no Protestant on its school committee. Furthermore, most members of this committee, which is responsible for the public schools of the city, are themselves graduates of parochial schools.

Newspaper Apologizes to Catholics For Report of Speech on Schools

A somewhat similar situation prevails at near-by Taunton, Mass. Herman F. Decker, dean of the Taunton council of churches' school of religion, stirred up a hornet's nest when in the discussion following an address at a meeting of the council assembly he said that Taunton is in grave danger of having its school system controlled by the Roman Catholic Church, whether it likes it or not. He declared that many teachers have themselves never attended public schools. Although Decker was not the main speaker of the evening, the *Taunton Gazette* picked up his statement and gave it a six-column banner headline on its front page. The Knights of Columbus demanded a public apology from the *Gazette,* and many letters of protest appeared. The paper printed a front-page apology, and the president of Bryant College, Providence, where Decker is a member of the faculty, issued a statement disavowing any connection with his remarks.

Reissig Lists Reasons for Crisis in World Affairs

Herman F. Reissig, international relations secretary for the Congregational Christian Council for Social Action, told the fall meeting of the Rhode Island Congregational conference that the crisis in our world is due to widespread loss of faith, breakup of social orders, and increasing and confused demands for freedom on the part of the peoples of the world. Dr. Reissig, who had just returned from a European study tour, urged an extensive study of the statement on world order adopted by the council. He called also for analysis of what Christian faith really is, and for an active effort to do something about the Point IV program.

Providence Citizens Object to A-Bomb Use in Korea

Shortly after Pres. Truman's statement to a news conference regarding possible use of the atomic bomb in Korea, the local world affairs council polled a long list of prominent citizens on their reaction to the announcement. The poll revealed widespread opposition to use of the bomb in Korea. Meanwhile, the Rhode Island council of churches has called upon "people of every race and creed to unite in fervent prayer to Almighty God" for peace in the world. It asks special prayers for the United Nations, "that it may be strengthened in these days of critical deliberations, and that the force of friendship based upon divine laws may prevail in its sessions." The council's statement urges the churches to open their doors daily for prayer, "that their people may seek the strength which comes from spiritual security." It concludes: "Remembering in our prayers those who are at the battlefront and those upon whose shoulders rests the responsibility for making decisions affecting millions of people, may we seek the will of God in this hour of crisis."

Devote Study to Problems Of the Aged

As the result of a series of articles in the local press by Selig Greenberg on "The Aged—A Rising Tide," much study is being given here to the problem of older people in modern society. In preparation for an institute to be held in the spring, social welfare, civic and religious groups are considering three questions: (1) What are we doing now for older people? (2) What should we be doing? and (3) What needed services do we believe should be carried on by other groups in the community? The social welfare department of the Rhode Island council of churches is studying the matter, and several denominational commissions are giving it their attention.

Debate Universalist, Unitarian Relations

At a recent conference here, a strong plea was voiced for federation of the American Unitarian Association and the Universalist Churches of America. The conference, believed to be the first of its kind on a regional level, met in 13 "buzz sessions" to compare convictions of local leaders of the two denominations. It revealed greater uncertainty about the desirability of federation among Unitarians than among Universalists. Delegates agreed on the need for further analysis.

And So Forth

Expanding its program rapidly, the Providence Bible Institute has acquired the site of the former Edgewood Junior College for a new campus.

Speaking at Providence's annual Reformation Day service held this year at the Cathedral of St. John, Thomas S. Roy of First Baptist Church, Worcester, said that "restoration" more suitably characterizes Luther's movement than does "reformation." "Protestantism is not enough," he said "It must be a religion of affirmation of what we find in the Scriptures."

At a statewide Protestant Boy Scout vesper service Nov. 26, public recognition was given to the dedication of three worship centers at Camp Yawgoof, state Scout camp. Ten "God and Country" awards were made by the church-Scout committee of the local council of churches.

Alcoholics Anonymous has opened an information office in downtown Providence. The service it offers will supplement that of the full-time information center opened by the state committee on alcohol education.

The employment picture in Rhode Island has improved considerably because of the increased production of war materials, but local firms are experiencing a great shortage of trained workers.

JOHN W. ABBOTT.

Study Goals of Religion, Labor

Seminarians Attend Conference Held in Conjunction with Annual C.I.O. Parley in Chicago

CHICAGO, Dec. 5.—Seventy-six students from 18 theological seminaries throughout the country attended the 10th annual interseminary conference sponsored by the National Religion and Labor Foundation here Nov. 20-22. It was held in conjunction with the national C.I.O. convention, some sessions of which the students attended as invited guests. Discussion at the students' conference centered around what was termed the common objective of organized religion and organized labor—the endeavor to realize in the individual and in society the spiritual and social values inherent in the Judeo-Christian tradition. Speakers called for closer cooperation between church and labor in establishing the will and the Kingdom of God on earth. They commended those churches and labor unions which have attempted to measure up to the moral, social and spiritual implications of democracy. At the same time, they condemned the church for its relative indifference to the labor movement and the labor movement for its indifference to religion and the church. Among those who addressed the conference were Prof. Kermit Eby of the University of Chicago's department of social science; Francis McPeek, industrial secretary of the Congregational Christian Council for Social Action; Tilford Dudley, assistant director of the C.I.O.'s political action committee; and Carl Soule of the Methodist peace commission. Testimonies by students on the final day of the conference indicated that they felt the impressions made upon them would affect their entire future as ministers of God and servants of humanity.

Launch 'Call to Christian Youth Action'

Plans have been announced here for a gigantic program to enlist 1 million Protestant young people in the U.S. and Canada for Christian service. The program, in which major Protestant denominations will participate, will be sponsored by the United Christian Youth Movement, which is administered by the International Council of Religious Education. Plans for the program have been in preparation since April 1949. Purpose of the "Call to Christian Youth Action" will be to secure commitment to Christ and the church. Those responding will give $1 each to support united youth activities, and will volunteer to engage personally in evangelism and in service projects in their local churches and communities or on a national or world level.

Churchmen Hear Debate by C.I.O., N.A.M. Leaders

Walter Reuther, president of the United Auto Workers, and Noel Sargent, executive secretary of the National Association of Manufacturers, locked verbal horns in the second conference on the church and economic life sponsored by the church federation of Greater Chicago Nov. 17-18. The

150 delegates heard Reuther warn that we cannot destroy communism with guns alone, that we must prove that democracy has the moral stamina and practical know-how to meet the basic problems of men and must demonstrate that men do not have to put their souls in chains to obtain food. Sargent likewise interpreted the world crisis as primarily an economic conflict. He described that conflict as being between those who want an economic system dominated by free choice and those who want controls. He declared that there is no difference between communism and socialism, that the "entrance of socialism implies the exodus of religion." He lauded the economics of Adam Smith, warned against change, and declared that economic inequality is a great social incentive which brings benefits to the greatest number of people.

Sunday School Enrollment Passes Church Membership Rate

In 1948-49, for the first time in several years, the rate of increase in Sunday school enrollment—7.03 per cent—surpassed the rate of increase of both church membership and general population. This fact is revealed by figures compiled by the I.C.R.E.'s department of education and research and released here Nov. 11. During the same period church membership increased 5.8 per cent (according to the *Christian Herald* figures) and the general population 3.6 per cent (U.S. Bureau of Census estimates). There are now 26,438,848 pupils enrolled in 243,454 U.S. Sunday schools, as compared with 24,588,112 in 232,672 schools in 1947-48.

Students Observe Rural Ministry

An unusual effort to interest theological students in the rural pastorate is under way at the Evangelical Theological Seminary at Naperville, Ill. On Nov. 15 a group of 50 students, led by Prof. E. D. Reibel, visited the Oswego Prairie church. They were taken on a tour of 12 near-by farms where they learned about rural life and the problems of farm people. In the evening they were served a supper by the women of the church, then heard talks by several laymen about the church's program and took part in a discussion and a worship service. Such "farm visitation days" are to be a regular part of the seminary's program.

And So Forth

Illinois farmers who attended the International Livestock Exposition here last week had an opportunity to see what became of their contributions to the 523 carloads of food from Illinois shipped abroad through CROP since 1947. A graphic chart indicated the hunger areas in Europe and Asia to which the food has gone, and pictures showed conditions in those areas. A house-to-house solicitation is now under way in Illinois to secure 300,000 additional bushels of grain for the project.

In a Reformation Day service at Schurz high school, 2,500 representatives of 20 Lutheran Church—Missouri Synod congregations on Chicago's northwest side petitioned Pres. Truman "not to offend American Protestantism by appointing an envoy to the Vatican."

The "Gateway" amendment, which was adopted by Illinois voters in the Nov. 7 election, will permit amendments to the state's antiquated constitution. Samuel W. Witwer, Jr., attorney who headed the drive for passage after five previous attempts dating back to 1892 had failed, credits church forces with playing a major role in the victory.

Glen E. Morrow, formerly associate pastor of First Presbyterian Church here, has become executive of the Rochester, N. Y., presbytery.

Two Illinois Methodist churches—Sandridge at Dolton and the church at Carmi—recently observed their centennials.

As a result of the concern of church and civic groups, denizens of Chicago's "skid row" are to be offered free medical service and baths. House calls will be made by Cook County hospital physicians without charge.

VIRGIL E. LOWDER.

New Radio Series Shows Democracy in Action

On Dec. 9, at 7 p.m. e.s.t., a new radio series, "The People Act," was launched over the N.B.C. network, and will continue every Saturday evening for 13 weeks. Each program in the series will spotlight some community situation in which the democratic process is at work in projects of economic and social significance. For instance, the first program related how a doctor and the people of a mountain community in North Carolina cooperated to build a 12-bed hospital. Cost of the program is underwritten by the Twentieth Century Fund, with Elmore McKee, the fund's associate for radio, in charge. Mr. McKee was formerly pastor of St. George's Protestant Episcopal Church, New York city, and later worked with the American Friends Service Committee.

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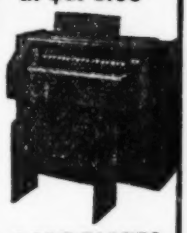

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Canada Outlaws Race Covenant

Supreme Court Invalidates Ban on Right to Own Property on Lake Front—War Is Waged on Crime

TORONTO, Dec. 5.—By a 6-to-1 decision, Canada's Supreme Court last month invalidated an Ontario provincial supreme court judgment upholding a racial ban on the purchase of lots on the Lake Huron frontage. Thus the dominion's highest court has set aside a property covenant designed to prevent any Jews or persons of "colored" race from buying land for summer cottages in a legally described area. In a leading editorial the *Toronto Daily Star* declares that the decision is a "milestone in the growing effort to break down race and color prejudice in this country."

Canada Council Proposes to Launch 'Spiritual' War on Communism

Meeting in annual session at Park Road Baptist Church, Toronto, the Canadian Council of Churches determined to wage war on communism on its "spiritual" rather than its political front. Gordon Sisco, representative of the United Church of Canada, pointed out that such an undertaking will be difficult and at places impossible because "you can't prove a lie and where there is no proof there is nothing solid to attack." Canon R. K. Naylor of Montreal pleaded for "a simple form of Christianity to battle the simple doctrine of communism." The council heard reports on overseas relief (including the shipment of 500 tons of clothing), aid to students from Europe now studying in Canada, the need for spiritual aid to western Europe and other aspects of the World Council of Churches' program. It attacked such national evils as intemperance and gambling, and urged such positive measures as more housing for low income nonveteran families, reduced living costs and well supervised immigration. Delegates learned about present and future plans for university missions. A. E. Kerr of Halifax urged that evangelistic teams visit organized labor groups. W. M. Barclay of Hamilton was elected president of the council to succeed John W. Woodside of Ottawa. The delegates were saddened by the death of George Frederick Kingston, seventh primate of the Church of England in Canada, which occurred while he was here from Halifax to attend the sessions.

Crime Revelations Followed By Police Shake-Up

Ontario in particular and Canada in general have been shocked by recent revelations of crime coupled with neglect of law enforcement. The most disturbing reports came from the Windsor area, geographically a part of metropolitan Detroit. It has been proved that responsible authorities there have not taken effective police action against bootleggers, gamblers and promoters of prostitution. The charges of immoral conditions in Windsor, published in the *Detroit Free Press* early this year, brought FBI and R.C.M.P. investigations which proved those charges accurate. Ontario's top-level provincial police cooperated in the investigations. As a result of the cleanup drive which followed the revelations, Windsor's chief and deputy chief of police have resigned, and two of the three members of the police commission, including the chairman, have been replaced.

Churches Press for Reforms In Ontario Cities

The churches were aroused by the revelations, and have carried their cleanup efforts into other Ontario centers, including Toronto. The three United Church presbyteries of this city have called for increased police staffs and for a reduction in race-track and off-the-track gambling. They have also urged that the number of beverage alcohol outlets be reduced, and that those located near churches, schools and universities be closed. Some success has resulted from their exposure of and attack on the "infiltration" tactics of the liquor industry. Ontario's Premier Leslie Frost has put a midnight limit on recently issued hard-liquor licenses, and has indicated that when existing licenses come up for renewal, their 1 a. m. closing provision will be struck out.

Urge Curb on Nonessential Building Projects

The United Church of Canada's social service board has called upon the federal government to adopt the policy of the U.S. Production Board, under which 44 types of nonessential building projects are banned. The church board urges that the erection of breweries, distilleries, taverns, cocktail bars, beer rooms and other nonessential buildings be prohibited as a war measure. In particular, it asks both provincial and federal governments to stop the building of eight newly licensed taverns in Windsor.

And So Forth

Confronted by a recent increase of 15,000 in Toronto's Jewish population (now 60,000), leaders among the group have begun the erection of a new Mount Sinai hospital, a $3 million community center and new homes for the aged.

Old St. Andrew's and Westminster-Central United churches here have merged. Bruce Hunter of Westminster-Central will continue as minister, and W. A. Cameron, recently retired from Yorkminster Baptist, will be guest preacher.

Andrew MacBeath of Great Britain has joined the staff of Toronto Bible College.

The Presbyterian Church in Canada has moved into new offices next door to Knox College, Toronto.

First Unitarian Church here, of which W. P. Jenkins is minister, has launched plans for a new building.

Speaking at Bathurst Church Forum here, Prof. John Bennett of Union Theological Seminary, New York, urged that Communist China be given a place in the United Nations.

A. B. B. Moore, formerly of St. Andrew's College, Saskatoon, has been installed as president of Victoria University, Toronto.

J. R. MUTCHMOR

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The annual Kagawa calendar, produced regularly since 1933, is again available for the Christmas season. It may be ordered at 10 cents each, $1 for 12 or $7.50 for 100

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Hromadka Censures U.S.

In Letter to U.N. Security Council, He Condemns 'Aggression' in Korea

NEW YORK, Nov. 9.—On Oct. 31 *Prace*, Czechoslovak daily, published a story based on the letter which Prof. J. L. Hromadka, Prague theologian, is said to have written to the U.N. Security Council regarding "American aggression."

The story quotes the famous theologian as writing: "The increasing sad news on the American aggression in Korea and Formosa stirs not only me, but many of my friends. From the time of my long activity as a teacher in the U.S. [at Princeton Theological Seminary], I have been in close contact with former students there who came from the Far East. With deep interest I followed the growing movement of the nations in Asia for complete independence and self-determination. I cannot understand how it is that the Security Council has submitted to the American request for 'police action' against North Korea, with the accompanying destruction of the lives of civilians. As a faithful Christian I see terrible consequences of this fatal decision. I am deeply solicitous when I consider the means which allegedly protect Christian civilization, and I decidedly protest against the stubbornness with which the Security Council, under the guidance of the representatives of the United States, opposes all efforts for a peaceful solution of the Korean crisis."

That a man of Hromadka's stature should have written such a letter has disheartened many observers in the United States. Those who know him well point out that it is not possible to determine whether this is his own proclamation or one written in the office of the Czechoslovak Communist party in Prague. They note that references to Dr. Hromadka in the article are often inaccurate. It is stated, for instance, that he was Czechoslovakia's delegate to international "peace" conferences in Paris and New York in 1949. The fact is that he refused to participate in both conferences.

However, Hromadka did participate in a so-called "Christian peace conference" last summer at Luhacovice, Czechoslovakia, over which Fr. Plojhar, excommunicated Roman Catholic priest and minister of health in the present Communist government, presided. That conference condemned both the Vatican and the World Council of Churches for their "reactionary and imperialistic" tendencies. The Communist propaganda office in Prague printed 45,000 copies of an English report on the conference and is sending it gratis to individuals in the U.S. and other countries.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Macbeth (Rep.) *Melodrama.* Shakespeare's tragedy adapted, produced, directed and acted mainly by Orson Welles. An imaginatively photographed film, making use of stark backgrounds, fog, constant storm, eerie lighting effects. What spoils it as tragedy, however, is the overacting of the cast and the consequent emergence of the characters as unmotivated cardboard figures. Confusing continuity and condensation of plot *obscure the significance of the play.* M,Y

Trio (British; Gainsborough) Ronald Culver, James Hayter, Raymond Huntley, Nigel Patrick, Michael Rennie, Jean Simmons. *Drama* based, as was last year's widely acclaimed "Quartet," on short stories by Somerset Maugham. Each episode is self-contained, yet all share the qualities of being incisive portraits of human beings faced with situations which bring out their true natures, of commenting sardonically on society, of ending with ironic twists. *Delightful vignettes,* performed by superior, understanding casts. *Interest-holding* throughout. M,Y

The West Point Story (War.) James Cagney, Doris Day, Gordon MacRae, Virginia Mayo. *Musical.* Obstreperous, self-centered Broadway producer meets his match among Military Academy cadets when he consents to help them stage their annual spring show. A *hearty, tuneful* film, with zestful dances and songs and plot which may strain credulity in its picture of West Point procedures but is less hackneyed than the sort of thing usually provided for screen musicals. M,Y,C

BEST CURRENT FILMS

For Family: Annie Get Your Gun, Beaver Valley, Cinderella, The Happy Years, The Jackie Robinson Story, King Solomon's Mines, Stars in My Crown, Summer Stock, Three Little Words, The Toast of New Orleans.

For Mature Audience: All About Eve, The Broken Arrow, Eye Witness, The Glass Menagerie, The Gunfighter, Hamlet, The Lawless, The Men, Mr. 880, Mystery Street, No Way Out, Rio Grande, Samson and Delilah, Sunset Boulevard, The Third Man, Three Came Home, The White Tower, The Winslow Boy.

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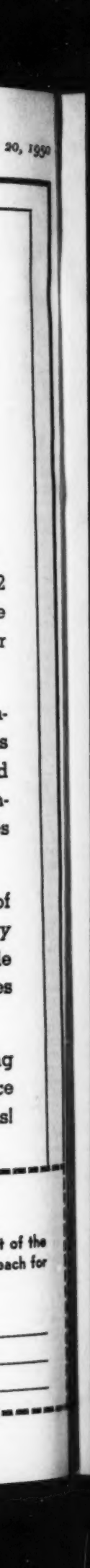
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